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The **CHRISTIAN STATESMAN**

Founded in 1867
Jesus Christ Is Civil Governor among the Nations



The American Citizen
God's Kingdom Program
More Reasons for Protestant
Arousal

Vol. LIX.

JULY, 1925

No. 7

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

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Organized 1863

Chartered under the laws of the State of Pennsylvania

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Trust the Lord and Fear Not

“The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.”

That is a message to all the nations of the earth in this day. Many of them are in a nightmare of fear. They are in dread each of the other. They take counsel of doubt and suspicion and despair. Their resource is to turn to the arm of flesh, to equip it with a sharpened sword, and to seize upon advantage, which seizure in its turn is a provocation to war.

All at once and again the nations are set atremble in their fear of man. But whoso among the nations shall trust in the Lord, the same is safe.

The world needs a nation to be a prophet and a leader of the other nations. It is a call and an opportunity. It is a duty. It is an appointment.

If in this very hour our Government will acknowledge God as its Ruler and cry aloud to the other nations to stay their madness, we may save the world. There is no other safety. Unless nations can be brought to look beyond mere man and his passions of greed and fear, they are destined to plunge together once more into appalling strife whose consequences may be almost the ruin of humanity.

The fear of man is in the nations and they are ensnared. Some national voice must be raised to lift them into a trust of the Lord. His justice will preserve them. In His love they can grow to trust and to love each other.

Our country is God's leader in the modern world. It has a right to speak in His name to the other nations of the earth. No message of mere man on worldly things, however sagacious, can quiet the fears of the world. For seven years the wisdom of this world has been at work in conference; and at this very hour there is more danger of world conflict than there was on the first day of July, 1914.

A message of appeal in the name of the Lord to all the nations of the earth might well go out from Washington from a President who submits himself, and who has the right as God's minister in the state to submit this nation; calling upon all other nations to submit themselves to the rulership of the Prince of Peace.

“The fear of the Lord is a fountain of life.”

Notes by the Way

Many an adversity is frightened off by a grinning face.

Fear of man is a venomous serpent which thou shouldst crush with thy heel.

Jack Dempsey to his German admirers: "Glad I didn't meet you nine years ago."

President Coolidge is a shrewd trader. He gives one speech for the whole Norwegian vote.

If Gitlow, the Anarchist, does not like this country, let him do the first syllable of his name.

Several of us, besides Couzens, have escaped paying \$10,000,000 in taxes—but for other reasons.

The empty boast of yesterday is the disappointment of today and the humiliation of tomorrow.

At least Teacher Scopes has evolved a way to get two million dollars' worth of lawyers for nothing.

Jazz belongs in the jungle. It is as dangerous as a man eating tiger when it is turned loose among children.

A Christian Citizenship program is offered to all the churches by the Y. M. C. A. convention; and by this road a principle of National Reform is marching on.

Russia and Japan have some sense of the economics. They let China broil herself in civil war before they start to devour.

Before the Department of Justice gets through with them a few of these Teapot Domers may find themselves boiled in their own oil.

The Geneva Conference, having barred disease germs in time of War, will some Assembly be kind enough to do the same in time of Peace?

Like that Restless Wanderer of the Ages, we must all carry our cross to the end; and well for us if we lighten our load by grateful prayer.

Wales is attending to the outside chores now—fixing his colonial fences, etc.—so that he can give all his later time to building new cabinets.

It looks as if this Administration is hurrying to get a lot of good things done before Congress can back into action and also into back action.

You can't say that Henry is inconsiderate. As soon as his cars crowd all the people off the roads on earth, he provides a way for us to use the air lanes.

Illicit booze has no rights which the government sleuths are bound to respect. Under the Constitution it can't exist, and not even a bootleg lawyer can show how the Constitution can protect the non-existent against illegal search and seizure.

To give the Boxer indemnity to educate Chinese students to attack Americans—to necessitate another indemnity—is one more of those vicious circles.

Bootleggers are shipping booze from Canada inside frozen salmon. The whisky may be carried by a good fish en route, but its final destination is a Poor Fish.

Florida already had climate and William J. Bryan and grape fruit and no income tax. And now, to complete her civilized attractions, she has a law for the Bible in her schools.

Our own dear friend, Canada, must be affected mentally by the heat. She is now disputing our right of possession at the North Pole. We wish she would take it and cool off.

Gloomy news for the hooch hounds and good news for the rest of the world: Government pursuit of bootleggers is so rigorous that the price of poison booze has gone up one hundred per cent.

It takes some financial genius to run the National Treasury and an equal commercial genius to run the country's industries, with what is left after a billion a year is poured into tax-exempt securities.

Governor Al Smith says that New York needs two governors; one for executive work and one for social doodads. But we need only one President, Al; and we've got him.

The widows of California have organized themselves into a corporation to protect themselves against bunco men, in the hope that the Aggregate—being soulless—can also be heartless enough to say NO.

Mussolini says the Italian women must fight in the army if they vote at the poll. Well, they won't throw down their arms and let their "Austrian sisters" slaughter them at the Piave, in deference to a rumor from the vatican.

Republicans are always borrowing good ideas from Democrats and developing them into facts. Just now it is that age long Democratic fancy for Economy in government. Under Coolidge "it is a condition and not a theory that confronts us now"—to quote from Grover.

Senator Jim Watson, as inquirer for President Coolidge, wants to know the wish of America concerning Prohibition. Count for it, Mr. President, the millions yet unborn—for it is their welfare which is at stake. The Nicholas Murray Butlers are passing out and glorious myriads are coming in.

STORY OF THE MONTH

Antigonus, as recorded in Plutarch, had a soldier who performed prodigies of valor.

His intrepidity won the notice of his chief who showered upon him many gifts—directed physicians to minister to the soldier's body, and his purse-bearer to bestow the means for comfort and luxury.

And then the once intrepid soldier became prudent to the point of cowardice. When Antigonus asked the reason, the soldier replied in effect: "When my life was worthless I was willing to throw it away. But now that I am in health and riches, life has become a precious possession. And so I guard it."

The soldier did not realize that the more his lord bestowed the more willing he ought to be to give in his gratitude.

Modern Business Methods in the King's Business

One of the most cheering and encouraging developments in the field of Christian work is the determined effort on the part of the Church and other religious bodies to adopt the methods of efficiency and effectiveness of the modern business world. There is a general readjustment of Christian organizations, in order that their various enterprises may have these advantages. Practically all denominations have taken step with the idea, and wonders are being wrought in the advancement of the work and the conservation of resources. Able men, both laymen and ministers, are giving time and thought to this worthy end, and the results attained are establishing a confidence in the success and permanency of the undertakings with a marked increase in contributions.

The National Reform Association, like the Church, never has been and never will be a money-making institution. It, nevertheless, firmly believes in applying strictly business methods in the furtherance of the King's business. We feel that it is due our earnest supporters throughout the country to let them know what the Association has been doing in readjustments to meet the enlarged opportunities of the new day with both economy and efficiency.

About two years ago, the Association applied for and was granted a change in charter, which permitted the adjustments desired. The control of the Association was vested in a Board of Directors, numbering twenty-seven, and representing various Christian

denominations. The Board meets monthly, the National President presiding, and all business of the Association is reviewed. Four main departments were organized—Publication, Field Work, Finance and Relationship with the Churches. These act under the approval of the Board and report at each monthly meeting. A General Superintendent not only promotes the general welfare of the Association, but is responsible for the correlation of the activities of the departments, the promotion of team work, and the acceleration of the service rendered.

A clear definition of departmental responsibilities and a merging of various activities not only did much to furnish inspiration to the workers, but decreased the number of employees and the office room necessary to carry forward the work. The genuine economy of employing highly productive specialized service in important positions, while recognized by the Association through the years, has been amply demonstrated in recent experiences. This was particularly noticeable in the field work, and resulted in a radical reduction in the cost per unit of production.

The Association believes that the best service and satisfaction can be furnished the Christian people who support the cause, only by the employment of high-grade men and women who can effectively present the great Christian principles of civil government to the general public and intelligently do the legislative work required. This kind of service is the only guarantee of the

repeated welcome of our representatives to the various pulpits, year by year.

While there is an ever growing imperative necessity for the work of the Association in this day when organized atheism is emboldened in its assaults upon our Christian ideals and Christian institutions, and while we have completed plans for the enlargement of our work and legislative influence, it is the determined purpose of the Board of Directors, reiterated at practically every meeting, to "keep the expenses within the income and proceed no faster than the receipts will warrant." This is the only sane policy for permanent security in the projection of the great enterprise for God, which was founded in prayer, and has been carried forward through sixty-one years by the sacrificial service and generosity of Christian men and women. It is our purpose to so conserve that every added dollar will carry the message and work of the Association that much farther.

In order to insure the success of this policy the Department of Finance has been organized with the threefold purpose: (1) To keep the expense at the minimum, commensurate with efficient and effective service. (2) To conserve and enhance all values of time, energy and talent to the best interests of the cause. (3) To organize and promote the financial appeal of the Association by methods approved by the Board.

We appreciate the generous support of the hosts of God's people in all of the evangelical churches and the many tried and true friends who have for years, by prayers and gifts, maintained the Association and its work. It is our desire to make every dollar contributed, as nearly as possible, do one hundred cents' worth of work for the King.

THE SAFETY OF THE SHIP

The safety of the ship must be the immediate individual concern of every soul on board.

If she be buffeted by waves and threatened with overwhelming, it is useless prudence for one to huddle in the corner of his cabin in a cowardly hope that he can be saved and all the rest be lost.

If her plates crack and she springs a leak, it is only the fatuous creature who will assume that he can bribe the captain and the crew to save him and bring him to his earthly port unharmed when the ship with her boats goes down.

Men who can see such a plain truth as that will not apply it as a parable of their part in a national destiny.

It is easy for them to realize that, when a ship rides the high seas, the safety of one must be the safety of all; and that a danger to one is a danger to all. But many of them will not sense that a national sin, with its inevitable national consequence, may touch with punishing power the life of every individual within the nation.

Not one of all the guiltless souls in Belgium escaped a consequence which fell upon the nation. Not one in all France. And we need not go far abroad for the illustration; since now it is clear that not any one human creature, however innocent, in the United States but felt some of the woe which fell upon our country because of the Civil War and the sin which provoked it as a punishment. Even yet the grandchildren of the men who fought that strife as an atonement are paying and carrying some part of the suffering in the financial burdens which must be borne in liquidation of the mere money cost.

Then it follows that next to individual righteousness it is important to every man that the nation of which

he is a part shall be moulded and maintained in the pattern of integrity.

What is national integrity? It differs no whit from individual integrity.

A righteous nation serves the Lord. If it sins it repents, and it seeks by that righteous penitence to win forgiveness. It acknowledges its God and its Ruler in the avowal of its national faith; and it makes all its statutory enactments in accord with His plainly expressed will, delivered for the government of all human life, individual and aggregate.

There is no intelligent human creature who needs to err through want of knowledge of right and wrong. And there is no nation to which God's word has come which now can err in mere blindness of the truth.

And there is no citizen but must suffer when his nation sins.

FROM BAD TO WORSE

BY THOMAS L. COMSTOCK

Just while some of the best of our newspapers are taking crime stories off the front page, to relegate them to the partial oblivion of a third or a sixteenth page of a day's issue; some of the worst of our newspapers are plastering their front pages with stories that are far more hurtful than any ordinary account of ordinary crime. They pose the moving picture actor and actress in such prominence as to give to every young person the idea that the most important personages of the world are those who gyrate before a moving picture camera; and that the most important events are those connected with the private lives or the screen ambitions of such overpaid and over-advertised people.

In one day on the front pages of three newspapers I read three telegraphed dispatches of this kind.

One was telling the waiting world that a certain leading moving picture actress denied she was having her nose remoulded by a surgical operation. This item took precedence over all the other news of the day in one paper. Nobody really cared and yet the newspaper makes everybody learn to care. Nobody had ever heard that her nose was being reshaped or that it had any need of another contour. But by making the denial and having it printed under scare heads on the front page, millions of young people are led to believe that the way to be important is to be an actress or a near actress.

Another story told that a youthful prodigy of the screen was being coached for the part of Hamlet by a famous theatrical manager. Even the sedate Associated Press sent out this message. And the next day it was denied.

And in another paper was a blood and thunder story of an attempt to blackmail a notorious screen character. This, too, was sent out by the Associated Press. And the next day this was denied.

One might go on for half a column enumerating just such stories—pointless, witless, false; and thoroughly demoralizing, for they place a wrong estimate upon values.

I am for the subordination of the crime stories. Many of them ought to be censored and shorn of their artful and cunning details, and all of them ought to be printed in the back pages of the newspapers. But it will be a poor exchange if, instead of crime stories, we get merely the narratives of evil exploits and fictitious expectations of moving picture stars.

Not Understood

Not understood; we move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder,
Why life is life, and then we fall asleep—
Not understood.

Not understood; we gather false impressions
And hug them closer, as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die—
Not understood.

Not understood; our souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of false-hood and derision
Are oft impelled 'gainst those who hold the age—
Not understood.

Not understood; the secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self satisfaction
We judge our neighbors, and they often go—
Not understood.

Not understood; how trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us;
And on our souls there falls a freezing blight—
Not understood.

Not understood; how many breasts are aching
For lack of sympathy! Ah! day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

Oh God! that men would see a little clearer,
Or judge less harshly when they cannot see!
Oh God! that men would draw a little nearer
To one another! they'd be nearer Thee—
And understood.

Jabez Says

About the most idiotic thing of the age is the arming of the yellow race by the white race. If you live forty years you will see the disaster.

When Calvin felt that Luther had been unkind to him, he said: "Yet will I love him and acknowledge him to be a precious servant of God."

Papa Joffre lost 40 pounds by practicing Coueism—saying "Every day I'm getting thinner and thinner." Being built like Joffre *was*, I tried it. No use, until I added, "and every day I'm skipping breakfast and dinner."

In this modern controversy the Church of Christ ought to recall the escutcheon of Julian: An eagle struck through the heart with an arrow feathered out of her own wing—with this motto: Our death flies to us with our own feathers.

Wealth and power, learning and leisure; these are given as wings for the flight, not to be plucked and made into messengers of death.

This ill consequence of a mass rush after luxury and pleasure is no new thing. It comes to nations with superabundant wealth. It is a deadly danger unless checked. Read the warnings from antiquity down.

Sardanapalus is said to have invented idleness when his Assyria became filled with gathered spoils. He made the day effeminate and the darkness wanton. And now the mournful night bird of the Tigris broods in the mounds which hide the palaces of Nineveh.

Only when Persian gold came to Athens, and with it the wild pleasures from the court of Darius, did the

sturdy commonwealth begin her decay.

I am no prophet of evil for our nation. It will live, I believe, to lead the nations to God. But it will not achieve and maintain this holy leadership if it goes on in such a riot of wasteful pleasure seeking as to make old Sardanapalus look like an ant for industry and a wild goose for virtue.

Great Britain shows statesmanship of the highest order in her pledge to protect both sides of the Rhine against aggression either by Germany or France.

By this commitment to the League of Nations, she practically assures the peace of all central and western Europe assuming that Germany shall agree to the conditions of Britain's pledge and that Italy shall ratify.

There is in this statesmanship that final quality of knightliness which thrills one into new hope for the world. I had expected chivalry from Britain, and she has attained the altitudes in this great covenant to make peace and righteousness among her neighbors—and for herself. I know that some of our Britain-baiters will sneer at the suggestion of "chivalry." They will say that England is now, as always, for self and self alone.

But their poor railings cannot change the mighty fact. Britain is a lion.

Certainly she commits some sins and some blunders.

And yet, with all her sinning and her blundering, she has been the world's enlightener in statesmanship, in humanitarianism, and in international fraternities for more than five hundred years.

It is a good day for Britain and for civilization when Stanley Baldwin takes Kipling and Churchill into his

innermost counsels, when his policies are inspired by these men of noble dreams and daring.

Some of the newspapers perpetrate an amusing bit of fakery upon their readers. They carry a daily horoscope, projected by some so-called astrologer, who claims to read from the stars what is to be the forthcoming daily event or trend of events and who gives advice to the person born upon that particular day.

As a forthtelling of probable events and as advice this department of the daily horoscope might be all right. But as to the outgiving of any specially derived information by any astrologer it is all very funny. The prediction of forthcoming events is in such generality that it is indisputable—assertive without giving any information. And the advice to the birthday individual is nothing but copy book maxim. It tells the man or woman that a conjunction of the planets at his birth make it necessary for him to be very industrious in order to overcome the malignancy of Saturn or some other orb. Another person has to exercise great caution in life, otherwise he will make mistakes. And still another must be most choice in his selection of a life mate, otherwise he will plunge into matrimonial unhappiness.

And the newspapers pay good money to get that sort of stuff, and newspaper readers devour it!

Why not take a daily reading from the book of Proverbs and get a thousand times as much—and get it right.

I read in my paper of a weeping mother who wants the courts to annul the marriage of her son, 18, to a girl, 16. She had assented to the ceremony, indeed she had made all the arrangements "because her boy wanted a wife." But after six months, the

mother thinks the marriage is a failure. And the court, if it have authority, ought to send that criminal fool woman to jail for twice six months for contributing to the delinquency of two minors.

One of my correspondents, holding that the conviction of William H. Anderson was illegal and believing that if the case could be heard on appeal a higher court would so decide, wants to know who then would make the rightful atonement to Anderson.

No one. And that fact is at once the frailty of human justice and the crown of martyrdom. Persecution, even when it repents, can rarely make amends. The victim must look beyond mortality for his recompense.

Remember that old story of Doctor Alexander Leighton of Edinburgh. He wrote a book while Charles I was King, "Zion's Plea Against Prelacy" in which he called the queen a daughter of Heth. He was seized and degraded from the ministry, he was whipped and branded; his ear was cut off and his nose slit; he was fined the impossible sum of ten thousand pounds; he was kept in a dungeon for 11 years.

And then the courts decided that his punishment had been illegal!

Following this, he just went on writing and preaching while he remained on earth.

Finite justice cannot reach a case like that.

It takes the Infinite.

But Charles the king was beheaded. So he got his recompense here.

Both Tacitus and Lucian record the fact of the Crucifixion. Lucian wrote in A. D. 175 making ridicule of Christians, but saying this: "They still worship that great man who was crucified in Palestine because he introduced into the world this new religion."

More Reasons for Protestant Arousal

By JUNIUS CHANNING QUINCY

Notwithstanding the absurd misconstructions which have been placed upon my articles, urging a Protestant unification, I still persist in my compliment to that instinct—well expressed through the Klan, and better expressed through some of the Protestant churches, which prompts a protection of Protestant right in Protestant America.

Just now I am interested particularly in the attempt by the church of Rome to affect injuriously the systems of public education.

That attempt varies in different countries. But the object is the same everywhere; to control absolutely where the condition permits; and to invade stealthily where absolute control is impossible.

In some South American countries the canon law is held superior to the civil law; and the whole system of public education is in the control of the hierarchy which gets its appointment from Rome. In France the cardinals and arch bishops recently made a denunciation of the educational system which prevails and demanded the Romanizing of the schools. Premier Herriot made such a patriotic and statesmanlike objection that the Vatican was compelled to counsel a modification of the ecclesiastical purpose in France; but the modification only went to the text and not to the spirit of the purpose.

In the United States, there is a general Romish opposition to our public schools; and at the same time there is an arrogant and inconsistent effort to influence them. The most notable instance which comes under the head of

attempted invasion appears in New York City. Mayor Hylan, who is a Roman Catholic, has appointed to a place as associate superintendent of the public schools, one Joseph M. Sheehan, who was under charges of gross irregularities while he was chairman of the board of examiners. The United Parents' Association of the Greater New York Schools, addressed a firm protest to the Mayor; but so far as I have learned, the protest was in vain. This organization of parents has repeatedly asked that the Board of Education nominate its candidates for places like that of the superintendent, at a meeting prior to the one at which the election is to be made, so that the parents may have an opportunity to judge of the fitness of the persons who are to train our youth in the public schools at public expense. But this request has been ignored. I want to take this case as a text for a few remarks on the insolence and absurdity which the Romish church commits in this Protestant country.

First it is an insolence to oppose, by means of vituperative and malicious attack, the glorious public school system of America. It is a triumph of the ages. It has many faults, but faults which could be easily corrected if there were no treachery against the schools.

And it is an absurdity for the hierarchy to demand place on school boards and in school rooms for persons who do not believe in the very system which they are asked to administer.

That absurdity is the most complete thing of its kind which comes under my observation. There are no words to

completely describe the ridiculousness of such a case. What would we think of a national banker who employed as cashier a man who did not believe in the right of the national bank to carry on its business in accordance with the law? What would we think of the employment of a lawyer as adviser for a corporation, if he did not believe in the corporation's right to exist and carry on business in consonance with the statutes? The board of directors of a bank or other corporation ought to be haled before the courts and tried for their sanity; and they ought to be dismissed at the first meeting of the stockholders if they would do any such idiotic thing.

Why place in a position of power a man who does not believe in the system in which he holds authority?

The whole thing ought to be plain to the intelligent Protestant mind, and it ought to arouse the Protestant consciousness and promote a Protestant unification.

The Romish church understands the importance of education upon the youthful mind in directing it into certain channels. The hierarchy would destroy our public school system if it could; but meanwhile it proposes to pervert that public school system by injecting into its administration as many emissaries as possible. And it pauses at no insolence and no absurdity in its attempt to carry on this nefarious work.

The cunning minds of the Romish church understand that if they can tutor the youth, they can command that youth when it comes to maturity. So in countries like those of South America it demands absolute control. In a country like France, it seeks such control. In a country like the United States it proceeds by intrigue to destroy, and to influence while its plan to destroy is in progress.

I hope that all of the Protestant

churches and every Protestant organization, including the Klan, will be on guard to protect the public school system in America. And in order that such protection shall be effective over this and other of our beloved institutions, I hope with growing fervor (and with much gratification at achieved results) that all Protestants will join shoulder to shoulder under the leadership of the Protestant church to guard the Protestant right in Protestant America.

DOUBTFUL PRAISE

A famous capitalist making comment on Harry Emerson Fosdick's preaching, says as the last word in praise: "He is eloquent and thrilling."

What then? Does that prove anything about the preacher or the sermon, in the highest essentials?

Thomas B. Reed, a Republican of Republicans, a rock-ribbed tariff New Englander and a single gold standard man, said exactly the same thing about one of William J. Bryan's speeches. But Reed went one step further. He said: "Eloquent and thrilling—but it is all flapdoodle."

* * * * *

It is well to have eloquent preachers; it is better to have eloquent and thrilling preachers; but it is best of all to have preachers who proclaim the everlasting gospel. This is not a comment upon Dr. Fosdick's theology. It is merely a consideration of the words which men find to praise pulpit utterances. One man looks for the Word of God and a convincing spiritual interpretation thereof. And another man looks for scholarship and oratory and magnetic power. All of these may be combined in one. Dr. Fosdick may have all of these. But it is noticeable that nearly all of his admirers speak of his thrilling eloquence without even pausing to comment upon his gospel.

The American Citizen

Fundamental Facts

BY RICHARD CAMERON WYLIE

Confusion prevails to an alarming extent concerning the whole problem of American citizenship. This confusion is due in a large measure to the lack of knowledge concerning certain essential features of the American political system. This lack of knowledge exists in some cases because of carelessness and indifference; in others because of lack of opportunity for knowing the fundamental facts which underlie our system of government; in others because of opposition to the fundamental principles embodied in the American political system. Many strange and alien voices are heard today, claiming in foreign accents to be genuine American citizens, and in the same breath clamoring against some of the most distinctively American principles and customs.

All these classes often unite in determined efforts to overthrow these principles and to eliminate these customs. And in so doing they do not hesitate to misrepresent historical events in connection with which these principles and customs have been developed and transmitted through successive generations. It is impossible therefore to exaggerate the importance of training each generation of American citizens in the foundation principles of the American Republic, as they have been wrought out in the life of the nation. To set forth the elements which constitute a good and true American citizen is one of the most important tasks that can be performed by the patriot in seeking his country's highest good.

The word "citizen," if taken in its most literal sense, means an inhabitant

of a city. But it has long been used in a much broader sense, and designates one who enjoys certain rights in the country in which he dwells. The Constitution of the United States furnishes us with an authoritative definition, which determines for the people of this country who are citizens. The Fourteenth Amendment declares, "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."

Citizenship therefore is not dependent upon either age or sex. We are citizens as soon as we are born. Both men and women are born into this status. But to be a real American citizen involves much more than is involved in birth on American soil or in the process of naturalization. Only those who are in heart and soul imbued with the principles known as Americanism are true American citizens. The ignorant who have never learned the difference between America and her free institutions on the one hand, and the tyrannical and oppressive governments of certain eastern nations on the other, can not be true American citizens. Those who regard America as a synonym for lawlessness are among the worst foes of this country. Those who seek to overthrow the American form of government and to substitute for it any other system, can not be good American citizens, even though they may have been born on American soil, or have been naturalized and have sworn allegiance to the United States.

To understand what constitutes a true American citizen it is necessary

to know what the words "America" and "American" mean. Our children learn very early in life the etymology of the terms. They also learn that in 1507 the name "America" was given to the entire western continent, and that it afterwards came to be applied in a special sense to the United States. Our National Constitution designates this country "the United States of America." Writers of history and writers of national songs habitually call this country "America."

But these facts furnish no adequate information as to the origin and character of the real America. America and Americanism are terms employed to designate, not a mere portion of this planet, but a specific type of national life and a definite system of political polity. They differentiate the people of this country from most other peoples because of their devotion to a certain form of civil government known as representative democracy. In this deeper sense America is vastly more than 3,690,822 square miles of which the main land and its dependencies are composed. To know the real America we must know the social, the political, and the religious forces that gave form and character to the American people. It has always been the belief of thoughtful Americans that there was a Divine superintendence exercised over the original settlement of this country, which was expressed by Longfellow in "The Courtship of Miles Standish" in these words:

"God had sifted three kingdoms to find the wheat of this planting,

Then had sifted the wheat, as the living seed of the nation;

So say the chronicles old, and such is the faith of the nation."

There is need of a new discovery of America, so that the people may learn what is real Americanism and what

constitutes a true American citizen. There are thousands of people born on American soil who have very vague ideas of what America stands for. Many of the descendants of the founders of this Republic have lost sight of the lofty principles that guided the Colonists in their journey across the sea, and that gave them courage to endure the hardships incident to the life of pioneers in a new and strange country.

It is not strange therefore that many of the people who now come to this country from lands in which entirely different political principles prevail, have no definite or adequate conception of what "America" and "Americanism" really mean. Evidently there is great need that the vast multitudes of people who make up the roll of American citizens, whether home born or foreign born, be conducted on a voyage of discovery, that they may become familiar with the great fundamental principles which underlie our political system.

In making this voyage of discovery, what is the realm to be explored? Hitherto it has been the universal custom to refer all investigators to the Constitution of the United States, and text books on civics consist largely of expositions of this organic law. This is well as far as it goes. Such a course of study introduces the student to the form of the American government and to the powers of the three departments into which it is divided. But it leaves much to be provided from other sources if we are to rear a body of intelligent, law-abiding citizens.

If our citizens are to be genuine American citizens, they must know something of the historic development of the American conception of citizenship. They must become acquainted with the principles embodied in the original Charters of the Colonies, and the political compacts and laws. They

must know something of the customs and usages that have characterized our national life; something of the Constitution of the State in which they live; the laws which they are required to obey; the great political principles of the Bible which the founders of this Republic aimed to embody in its framework.

A CRUSADING FAMILY

The only known grave of a crusader at Jerusalem is that of Philip Daubigne.

Sir Ronald Stoors, the British Governor, is planning to build around it a memorial edifice that it may be preserved through the coming centuries.

Philip Daubigne was Governor of the Channel Islands. He was one of the counselors of King John. He was present at the signing of Magna Charta. He was a tutor of young King Henry III.

Daubigne went to Jerusalem in 1229 as a knight in the train of Emperor Frederick II, that entitled Holy Roman Emperor who is regarded as the most remarkable historical figure of the middle ages.

Daubigne died in Jerusalem in 1236, and his last resting place is at the entrance of the Holy Sepulcher.

We think it is an authentic tradition that Rev. Charles Merle d'Aubigne and Dr. Henri d'Aubigne, Protestant preachers, now in Paris, are descended from a collateral branch of the family which gave Philip Daubigne to the Crusades.

Greater honor than this, however, attaches to the family, for both these Protestant preachers are direct descendants of the Jean Henri Merle d'Aubigne who wrote the famous history of the Reformation.

Rev. Charles Merle d'Aubigne is a great friend of The National Reform Association and has taken part in its labors both in this country and in Europe.

ECONOMY AND MORE ECONOMY

BY JAMES ELLINGTON MASON

Several years ago when that dramatic character, Mayor Gaynor of New York City, was much in the public eye, there was a suggestion that he be nominated for the presidency. If elected, according to the view of his leading advocates, he would do in the federal government what he had done for his city—break up the bureaucracy, abolish circumlocution, effect wholesale economies, and teach the public offices how to do it instead of how not to do it.

A great many people who did not like Gaynor's political views on some other subjects might have been willing to support him because of his clear vision regarding official reform and his intrepid character in public office.

He passed away, but the idea of such reform has persisted. In the twenty years since the Gaynor vogue, our presidents have been engaged in large degree in other cares; until now when a calm, quiet Vermont man comes to the place of responsibility and authority, with a financial genius by his side in the person of the secretary of the treasury.

Plenty of economists there have been who wanted to see extravagance and circumlocution relegated to a limbo. But bureaucracy has been too strong for them. They have given up the fight in despair.

This is the first time in a half century when we have had in combination the qualities essential to the performance of this mighty task. I expect to see it carried through.

As might have been anticipated, some of the bureaucrats scream with anguish at the idea of a director of budgets who shall examine all estimates and use the pruning hook unsparingly. Budgets have been made up by the several departments according to their own need, or sometimes according to the

whim or the self interest or the stupidity of subordinate officials. Even the great head of a war department or a navy department has felt obliged to trust the calculations and the opinions of his bureau chiefs; and each one of these, in the main, has been ambitious to enlarge the expenditures within the range of his own operations. But President Coolidge now insists upon the authority of a director of budgets, and he insists that this official shall cut to the bone.

There is to be economy and more economy at Washington.

And this is a mighty measure of morality. We cannot have good government, while we have extravagant government. We cannot have a devotion of government to God while government officials are devoting all government expenditures to the worship of Mammon. And an incident—not unimportant—in the establishment and the maintenance of good government, submissive to God and helpful to humanity, will be a curtailment of the public debt and a lessening of the tax burden upon the shoulders of the people.

I hear rumors that there is some indignation expressed on the part of heads of departments because of the authority which is assumed for the director of the budget. But they might as well submit. Their plaint is not grateful to presidential ears. President Coolidge is a rational economist. He wants the government to get as much for its money as any private interest would insist upon getting for the same amount of money. And Andrew Mellon, secretary of the treasury, appears to have resolved upon a policy which will hand his name down to history with as great luster as that which has attached to the name of Alexander Hamilton. Mr. Mellon is going to take hundreds of millions from our annual tax bill, and simultaneously he is going to reduce the public debt

annually by hundreds of millions. And these two leaders will have very little patience with any petty obstacle which may be placed in their way by the ambitions of heads of departments, or by smaller figures in the bureaucracy which has almost throttled good government at Washington.

If readers of THE CHRISTIAN STATESMAN have any doubt of the effectiveness of bureaucracy in the past, let them ask their congressmen or senators. Any candid one among these legislators is very likely to say that every good measure has to run the gauntlet of the bureaucrats who try to send it back if it looks to better expedition and better economy in the conduct of public business.

THE CHRISTIAN STATESMAN has often commented upon the fact, visible to the reverent mind, that our presidents have been raised up for us by divine appointment—each man fitted to meet the nation's needs. Quite earnestly, I express the view that Calvin Coolidge takes his place with the other servants of the Almighty purpose for our country. President Coolidge has submitted himself and his high office in prayer to the Divine Ruler. And next to this submission I count in importance his mighty reform of governmental expenditure. If he can keep up this great task he will have shattered the selfish edifice which the bureaucrats have built; he will have no place for costly circumlocution; he will have taught the departments in Washington how to do it instead of how not to do it; and he will have saved hundreds of millions a year to his fellow citizens.

"Economy and more economy" is what some of the bureaucrats sneeringly say in commenting upon the administration.

Those words are the text for a chapter of glorious history. The whole country will soon acknowledge the fact.

OUTLOOK

FRAUDULENT

LEASE CANCELED

The federal court sitting at Los Angeles, over which Judge Paul J. McCormick presides, handed down a decision on the 28th of May, 1925, ordering the Doheny oil interests to give up for cancellation their leases in the Elk Hills Oil Reserve of California, and their contracts for the construction of oil storage facilities at Pearl Harbor, Hawaii.

In giving his decision Judge McCormick stated that there was fraud upon the United States in the payment by E. L. Doheny of \$100,000 to Albert B. Fall, who was then secretary of the interior. The learned judge also found that the transfer by President Harding of the naval oil reserve control from the navy to the interior department was in excess of his executive authority as President.

No reflection upon President Harding is conveyed in the decision. On the contrary, it was made manifest throughout the case that President Harding merely acted upon the advice of the secretaries then in office—upon whom the Chief Executive is to depend in nearly all the cases which come before him for action. It is quite impossible for the President to give attention to all the details and all the legal questions which may be involved in matters of this magnitude. So, in nine cases out of ten, he must be governed by the advice of those men whom he selects on account of assumed peculiar fitness as advisers and executives in public matters.

But the clearing of President Harding's name only makes the case blacker against those persons who engaged in a conspiracy to mislead the President

into a wrongful action, under which these conspirators would be permitted to loot the country of resources which had been definitely and wisely set aside for the use of the navy in time of emergency.

It is understood that an appeal will be taken from the decision rendered by Judge McCormick. But it is impossible to read his careful and unimpassioned decree without being fully assured that there was guilt—enormous guilt, unparalleled ingratitude toward and a base betrayal of a trusting President, and a shameless and venal plot to take public rights for private gain.

In addition to a decree upon the two principal points, the court considers and renders opinion upon certain defensive claims set up by the Doheny interests. In very plain terms Judge McCormick says that the secrecy which characterized the negotiations was not for patriotic reasons but to keep the contracts from the knowledge of congress and the people. The court also explodes any theory that the payment to Albert B. Fall of \$100,000 was a loan or other legitimate transaction; the transaction is robbed of all claim to be an ordinary one by the extraordinary circumstances which were associated with the sending of \$100,000 in cash in a little black satchel from New York to Washington in the hands of Edward L. Doheny, Jr.

Judge McCormick very gently disposes of Secretary Denby who had assented to the transfer from his own department to that of Albert B. Fall by saying that Secretary Denby was "passive throughout all the negotiations".

This chapter in the legal history of this case is closed. What the higher

tribunals may do upon appeal is not likely to be a subject of serious anxiety to the American people. It is quite certain that the defense made the best case which the facts permitted; and it is probable that any court which may take the matter into consideration will be guided to just such conclusions as Judge McCormick has stated in his forceful opinion.

Meanwhile, Secretary Wilbur is taking steps to guard the Elk Hills Reserve. When Judge McCormick's decision was handed down the property was in the hands of a receiver selected by the Government. This receivership is likely to be continued and all the stores of oil properly handled and conserved for naval need.

The whole affair has been costly; but the cost will have been repaid in the effective notice now served upon men in high places that public office is a public trust and not a private snap.

FOR A DRY VICTORY

The prohibition movement in England now takes on a prospect of success.

It proposes to combine the various temperance organizations into one great body, and to imitate very closely the aggressive work of our own Anti-Saloon League.

Quite recently a conference was held at Hoddesdon for the purpose of devising a practicable plan to carry on to victory a Dry Crusade.

The big thing which was done at that conference was to reach a decision that all differences of method must be abandoned; that all overhead wastage must be eliminated; and that one plan of campaign should be pursued under one allied command. This policy was the one which carried prohibition to a triumph in the United States. It is

the same kind of policy that won the War for the Entente Allies. It is the policy which will win "the right little tight little island" to absolute prohibition. And when that arch enemy of mankind, intoxicating liquor, shall have been banished from Britain, you may expect to see statues erected to Pussyfoot Johnson and Lady Astor—the two most important figures so far to arise in the prohibition fight over there.

YOUNG PLEADS FOR WORLD COURT

Mr. Owen D. Young, who was an associate of Charles G. Dawes in making what is known as the "Dawes' Plan", and who still has a potential voice in the carrying forward of that plan, was back from Europe in May with a word of advice to America. At the annual dinner of the National Institute of Social Sciences in New York on May 14th, he urged our immediate entrance into the World Court. He said that the safety of America in part was dependent upon our prompt action in this case.

Against that advice there is offered only a sullen and an unreasonable resistance. No good argument has ever been adduced by opposing politicians.

The protocol for our entrance, upon terms of dignity and power, is now pending before the United States Senate with an original recommendation from President Coolidge and former Secretary Hughes.

No action can be taken until the Senate shall reconvene in December. But the very first important action in the upper chamber ought to be a ratification of this protocol. The willful obstinacy of a few ought not to be permitted to jeopardize the right of the whole country and the safety of the world.

A BEAST IS LOOSED

The Soviet government in Russia is now reaping its whirlwind.

In renouncing God and in its war upon religious observations, it unloosed a wild beast.

Millions of Russians who were held in fine restraint by their piety and were under helpful admonition by their religious leaders, have abandoned the sanctities and the respect for law—just as their government sought to procure an abandonment of religion. And this recklessness in the mass leads to an utter disregard of law and governmental regulation, wherever the individual feels that it is possible to make evasion of an undesired command or restriction.

There are many evidences; and the greatest is in this fact: Last year the Soviet government arrested more than three hundred thousand persons for violation of the excise laws, and confiscated more than three hundred thousand stills which were being used to make vodka, that deadly drink of Russia. The government itself attempted to make a monopoly of the manufacture of vodka. It maintains 341 national distilleries, all working at full speed. These have been producing vodka with an alcoholic content of thirty per cent, supplied to the people at a cost of a little more than \$3 a gallon. The stuff was not strong enough in its intoxicating quality and it was too high priced to suit the people; so they went into such extensive home manufacture of booze that the government was compelled to set aside a large share of its resources of man power and expenditure in order to effect suppression. In addition to the arrests and confiscation, the government has gone one step farther and has decided to raise the strength of vodka produced by its national distilleries to an alcoholic content of forty per cent. This will bring vodka back almost to the

strength which it had before the war.

But even with the wholesale arrest and confiscation, and with the increase in the deadliness of the vodka produced by the national distilleries; Russia will not have solved her problem. The people have learned how to make their own vodka; they have grown irreverent toward law as they were induced to become irreverent toward religion; and a bigger battle than Russia had to fight in her revolution to overthrow the aristocracy, she will have to make to save herself from utter ruin by drink and the induced immorality.

INTO THE GRIM NORTH

Before this issue of THE CHRISTIAN STATESMAN shall reach its readers it is probable that the world will know that the heroic Captain Roald Amundsen is safe, or that we must give up hope of his coming back to civilization.

Roald Amundsen, Norwegian explorer, left Spitzbergen on the 21st of May to explore the north pole region by airplane. In his company was Lincoln Ellsworth an American whose father Hudson Ellsworth, a wealthy man of Akron, Ohio, furnished the finances of the expedition. After nearly three weeks, when nothing was heard from the daring adventurers, Mr. Ellsworth, Sr. died of his worry at Florence, Italy.

Meanwhile, several expeditions were prepared. Norway herself sent out two relief ships; and the United States Navy considered an offer of the Shenandoah. But renowned Arctic explorers seemed to feel by the 5th of June that any relief then sent would be too late. Their cautious judgment inclined to the view that Amundsen and his airplane party had been caught in one of the fierce blizzards which raged through the Arctic circle soon after his departure from Spitzbergen, and that they had been wrecked and cast to their death amidst the ice floes.

It was an heroic expedition, and it had its utilities. There is a practical advantage for the whole world in knowing all that can be known about the surface of this globe. From the work of such men as Amundsen our geographers gain their facts and our other scientists are receiving information from which they give new enlightenment to mankind.

AIRSHIP AGAINST AIRSHIP

A sudden impulsion is given to the building of aircraft by the Moroccan war and the growing danger in the farther East.

Great Britain is being warned by many of her statesmen and other publicists that she must have a more extensive equipment, otherwise she is in most vulnerable case.

Military and naval men, particularly those best informed, are dismissing all idea that there is any sufficient protection in anti-aircraft guns or balloons or practicable barrage against attack by airplane. The only weapon to use against an airship is another airship of equal speed and power, managed with equal skill. And even this may fail to prevent attack; but it can effect reprisal. As H. G. Wells said two years ago, there is no assured defense except to commit an equally terrifying and destructive outrage upon the attacking power by slaughtering her civilians and destroying her property; thereby bringing her to terms of composition.

While Great Britain seems to be quite upset over her situation and is torn between her need to economize in her military expenditure and her possible need of adequate defense; the United States is happily relieved of the acute anxiety which existed a year ago. One of our great manufacturers is organizing the airplane industry and will be placing flying flivvers in all the air

lanes as soon as they could possibly be needed in defense.

It is a grim commentary upon the brevity of a repentant mood, that in this year 1925, only seven years after the Great War, the whole world should be again in a state of agitated expectancy—the leading nations compelled to make preparations for defense against attack by other powers driven insane by ambition or rage or fear.

OUR MEN AT GENEVA

While the Geneva Conference has been considering the great question of restriction upon export of arms and the use of inhumane weapons of war, the American view has been most splendidly presented, notably by Hugh S. Gibson, our Ambassador to Switzerland, and Hon. Theodore W. Burton. Also other American voices have been heard to good effect.

Out of this Geneva Conference it is possible that there will come an agreement to inhibit the use of poison gas. But even if the conference itself shall fail to reach a basis of absolute agreement, enough progress will have been made to justify the calling of a conference at Washington by President Coolidge to complete this part of the work. And meanwhile our men have joined with the most advanced of the peace-loving delegates at the Geneva Conference, to establish conditions under which arms may be exported and imported for war-making purposes and to give such publicity to the traffic in arms as to make an initial restraint.

The work is not yet complete, but it is probable that a high convention will be established under which the leading nations will be permitted to know all the facts pertaining to export and import of war-making materials, and under which no factions within any nation shall be permitted to import war-making materials without the consent of their own government.

TO OUTLAW POISON GAS

President Coolidge is proceeding none too soon, but just in time, to make his tentative proposals for an international conference whose purpose shall be to effect the outlawry of poison gas as a weapon of war.

Despite all our hopes of peace, and even while negotiations have been going forward among the chief powers of the earth looking to the adjustment of all their economic and political issues upon a basis which forbids armed conflict, and even while the League of Nations has been administering the moral power of its covenant; there has been gathering the long predicted and dreaded war cloud over Asia. Thoughtful men have looked beyond the Balkan states for a provocation to and an outbreak of the next great strife—if there were to be any such renewed horror upon the world.

With the imminency of such a clash, sure to involve other European countries than Russia (if she may be called European), it is supremely essential that there shall be an antecedent and binding compact upon the powers to prevent the use of poison gas in war. One may say that no compact becomes anything but a mere piece of paper after a strife begins, or when one or the other of the engaged powers is driven by its own seeming necessity or by its own cruel determination to resort to any means within its reach; but there is a moral effectiveness in the compact. When one says that Germany treated her obligations as having no force, when once she determined to make her march of conquest, and this is a proof that similar proceeding would characterize the work of other powers when they should become locked in war; he is overlooking the great fact that Germany's disdainful violation of her treaties roused the whole world in resistance. Not in this generation, nor in another century, will

any war maker assume that he can break his plighted word and escape the consequences.

So President Coolidge is moving at exactly the right time. If the Geneva Conference does not achieve a sufficiently definite result, it is understood that he will invite a conference, to meet in Washington at an early time, to consider this whole subject and to make agreements between the great powers which they in turn will be able to enforce upon the minor states of the world.

If this shall be done, and the expected result shall follow, a burden of fear will be lifted from the heart of humanity.

WOMAN TO THE RESCUE

May heaven be praised for the single-mindedness of good womankind when inducted into political office in this country.

Governor Nellie Taylor Ross of Wyoming reads the statutes of her state and she thinks they mean what they say. Thus thinking, she has no idea of any evasion by herself, and certainly no idea of permitting evasion by subordinate officials.

The laws of Wyoming provide that any person who engages as a principal in any prize fight or attends any such fight as a "backer, trainer, second, umpire, assistant or reporter" shall be deemed guilty of a misdemeanor and subject to punishment by fine of \$100 and imprisonment for six months.

When two notorious pugilists were engaged to hold a fight at Casper, the big oil town in Natrona County, Wyoming, in June last, and when their appointed bout was thoroughly advertised, Governor Nellie Taylor Ross took official cognizance of the impending offense. She wired to the sheriff and the prosecuting attorney of Natrona county and cited to them the language of the statute. She notified them that

there must be no violation of a law which these officers as well as the Governor were sworn to uphold.

At this writing it looks as though the law enforcement officials of Natrona county will heed the Governor or there will be some vacancies in the places which they now hold—for the statutes of Wyoming permit the Governor to suspend county officers who violate their oath of office by acts of omission or commission.

A BETTER HOPE

Let us do justice to President Paul von Hindenburg. He is talking homely good sense to his people. Possibly the first judgment of von Hindenburg was an erroneous one. One may hope this is the case, even while one does not entirely relinquish a belief in the accuracy of that first gloomy estimate.

Hindenburg had been known to the world as a blood and iron soldier, one of the authors of the reign of terror by which Germany sought to bring Belgium and France quickly into subjection. Nearly all that was written of him, and some of it was true, showed him to be relentless, and fully possessed of an insane idea that Germany's duty was to eliminate all compassion in order to make German imperialism the universal rule throughout the nations of the earth.

Has von Hindenburg learned a primary lesson, that it is not might which makes right, but right which makes might? If so, and if he will return to the old-fashioned German way of being guided by the humanities instead of being controlled by the inhumanities; the whole world ought to offer a prayer of gratitude that von Hindenburg has been called to the presidency of the German Republic.

If this great soldier is really for the relief of the people and not for the restoration of the monarchy, he will build another Hindenburg line to pro-

tect the republic from all the assaults of imperialistic ambition.

Let us hope and pray—and try to believe.

COMPOSING THE BELGIAN DEBT

The little country of Belgium owes to the Government of the United States the sum of \$480,503,983. This is the amount as shown by the records of the treasury department at Washington.

No Shylock spirit has been shown by our Government in considering this case. Indeed, every delay and postponement which generous forbearance could reasonably permit has been accorded. But President Coolidge and Secretary Mellon have set their faces resolutely to the task of bringing the debtor nations of Europe into a proper attitude toward their obligations. Great Britain has funded her debt. Belgium is asked to do the same. No doubt in the negotiations which now are to be compelled, the situation of Belgium—her own internal burdens, and her ability to pay—will receive full weight. But the debt ought to be funded. If any part of it is to be remitted, such action would have to be taken by Congress; and that constitutes another question. For the executive there is but one duty—to protect and enforce the rights of the United States. Baron de Cartier, who is the Ambassador from Belgium to the United States, is now at Brussels to present the views of President Coolidge and Secretary Mellon. He is expected to return sometime in July; and already he has given assurance that his government will be ready to enter upon discussion of terms as soon as he returns.

Brave little Belgium fought a good fight. She held the line for the whole world. A fairer flower of chivalry never bloomed than King Albert. When he was asked to let the German armies

pass through his kingdom to attack France, and when he was threatened with the loss of his crown in case he should refuse, he answered: "I can be a king without a throne, but I cannot be a king without honor. You shall not pass." The world, including the United States, owes a debt of gratitude to Belgium. And that debt may very properly be paid in part in material assistance. Such assistance has been rendered to a very considerable extent. The big loan to Belgium in time of her need was a recognition by the United States of the merit of the Belgians. The long and passive wait by our country was another recognition. And now that Belgium has entered upon a career of peace and prosperity, it is only fair that the debt shall be funded and eventually paid upon terms which do not work a hardship but maintains the self-respect of the Belgian throne and the Belgian people.

THE NEW INDICTMENTS

The persons who were charged with conspiracy in the Teapot Dome case, and indicted by the grand jury of the District of Columbia, may again begin to gasp for breath. With the exception of Edward L. Doheny, Jr., the principals are under a new indictment.

Albert B. Fall, Edward L. Doheny and Harry F. Sinclair are charged by the grand jury of the District of Columbia with having conspired to defraud the people of the United States of public property in the granting and accepting of leases on the teapot Dome Naval Oil Reserve.

Unhappily the charge of bribery could not be made the subject of new indictments. The statute of limitations has run—so it is assumed; and Edward L. Doheny, Jr. who was one of the defendants in the prior case is now free from jeopardy.

It is not likely that all the power of

the defendants in this case will modify the determination of the Government to punish the guilty where guilt shall be legally proved. There is a calm, resistless determination visible in the processes of the Government. All the uproar has subsided. The public mind is now ready to consider only the facts; and the department of justice and the navy department are proceeding with a grim solemnity to see that full justice shall be done.

If the men are innocent, all right-thinking people will desire to see them cleared of every imputation of wrong doing. If they are guilty, every right-thinking person will want to see them punished, regardless of their wealth and power.

WAR LOOMS IN ASIA

Japan and Russia Backing Chinese Civil War

In early June, 1925, there was a most alarming prospect of a civil war in China with Japan supporting one side and Russia backing the other side.

Chang Tso Lin is the Manchu chief and he had an army of 200,000 men. Opposing him was the Christian General Feng with a following of 175,000.

Soviet Russia has been busy for two years past spreading her propaganda and furnishing supplies to the Manchurian war lord.

Watchful Japan, asserting superior rights of leadership in China in maintenance of her more direct interest and her secret treaty rights, has been equally active and has chosen to support General Feng.

Civil government in China is too feeble to be taken into account. The warriors are the men who hold governmental powers or protect the powers which they permit others to exercise. It was inevitable that, where the civil

institution or the pretense of civil institution was maintained by military strength, with little or no progress toward a settlement of stable conditions, jealous ambitions should bring conflict within the new republic. But this natural tendency has been enhanced by the secret proceedings of Japan and Russia.

If the foreboding of early June shall be realized and a general civil war shall follow in China, the two factions will be supported by outside powers. It will really be a war between Russia and Japan on Chinese soil, with the Chinese shedding their blood at the instance of rival foreigners who will be ready to step in as soon as the appointed hour for seizure shall arrive.

And while it really will be a war between Russia and Japan, in case the conflict shall reach large proportions; the strife is not for the purpose of conquest by Russia over Japan or Japan over Russia. It is merely that each may bring as much Chinese territory under its influence as possible, in order that it may have the greater advantage when the dismemberment of China shall occur and the composition be effected between two foreign powers.

Possibly by the time this issue of THE CHRISTIAN STATESMAN shall go to press the strife may have been allayed; but that delay is likely to be only a temporary thing. Japan has been reaching into China for thirty years with a determination to exploit China's resources and China's population. And Soviet Russia during five years past has been marching back from her European front with a purpose to conquer or absorb Asiatic territory and, with the millions of people thus brought under her rule, reach out for the conquest of the world.

At best it is a most ominous situation. It seems as if only the direct intervention of the Divine Power can prevent another great war in the world.

MAKING PROHIBITION PROHIBIT

From every quarter of the country comes news indicative of the greater ease with which the prohibition law is being enforced.

Three years ago it was difficult to get a conviction even with the plainest proof before a jury. It was almost hopeless to secure adequate sentence by a judge. The law was not a terror to evil doers.

But today the bootlegger or the moonshiner stands very little better chance than any other criminal when he comes before a judge or a jury. Prosecuting attorneys present their cases with as much care and energy as if they were dealing with burglars or murderers; juries take their instructions from the court and weigh the evidence as good citizens ought to weigh evidence; convictions can be had upon due showing; and when sentence is imposed it carries such punishment as to end the individual career of crime and to be a warning to others. This is all that prohibition has needed. Rigorous enforcement. With the new and better day, it is no wonder that our prohibition friends in England are pointing to success in the United States as their assurance that they can be successful in Britain.

* * * * *

The common sense of our citizenry was at last awakened. Taxpayers got weary of the cost of law violation. Every man or woman called on a jury now realizes that if a moonshiner or bootlegger is turned loose, it means money out of the pocket of the taxpayer. Every business man realizes that a failure to enforce the prohibition law in any one case means a new stimulus afforded to brigandage, banditry and murder. And that costs the taxpayers something.

So financial self-interest has joined with the conscience of patriotism. And we are now getting the right result.

Not Trembling at Ghosts

BY WM. PARSONS

Periodically some half baked publicist or much more underdone magazine writer gets excited and breaks loose in alarm over any sort of progress in Christian ideas in the realm of civil government. Usually whenever this occurs, all that happens is that the writer reveals either the immaturity of his own thought, his pagan or secular bias, or the fact that he is a special pleader for some form of human perversity.

The latest writer to suffer from such an attack of unwarranted alarm is Rolin Lynde Hartt. This occurs in the May number of *World's Work*, in an article entitled, "Where Do We Get Our Preachers?" He seems to have a serious grievance against the present day Protestant ministry and his chief specifications of complaint are that the ministry are not properly trained in his special fads of philosophy, are solidly behind the Volstead law and are opposed to the observance of any sort of a militaristic day that even hints at crystalizing into a national holiday. In airing these grievances, he laments the increased power of the ministry in politics because of the passage of the Nineteenth amendment. He seems to regard it as a long step in the direction of a union of Church and State and a sort of "Theocratic Imperialism". The article closes with a warning of the fate that has ever overtaken the efforts of every democracy that has tried to establish such "Theocratic Imperialism". What never has been done, never can be done, seems to be the implication.

Fortunately so many millions of Christians are not willing to let it rest that way. They are unalterably committed to the rule of Christ on earth,

which is bound to be a Theocratic Imperialism in some form. Such Christians refuse to be frightened by the ghosts of past failures as they see clearly that in their efforts they are working along different lines than any past generation chose.

To the average Christian it is absurd that he be charged with attempting to unite Church and State when he tries to incorporate the moral ideas the Church taught him from the Bible, into his civil affairs and his social order.

It is just as absurd to him that there should be an outcry against his pastor when that man undertakes to apply Biblical principles to present day public affairs. That is partly what they support him to do. If he does it measurably well, they are glad to follow him indiscriminatingly, in spite of an occasional error.

It is even more absurd to him that any one should complain because so many millions are working at the same task, of bringing in the reign of Christ on earth, more or less independently, and that this helps hold his government up to Christian ideals, against the attacks of ignorance, greed and pagan ambition.

But the crowning absurdity to him is, that these self appointed critics, should cry out in the face of world tragedy, that it was the Church's fault because Christianity had never been tried in international affairs, and then rail on him for trying in new ways to achieve the age long objective of the Kingdom of God. The hopeful fact of the present situation is, that so many Christians see clearly, that because they work with their church and pastor in the task of Christianizing civil government, they are not working toward any

worn out ideal of a combination of Church and State. They are just trying to make their government Christian in its spirit and conduct.

They see just as clearly that the rule of Christ on earth never will come, as long as men are content to be Christian in private life, in their homes and churches, while they are either secular or pagan in education and political economy.

It is just as evident to them that these antagonistic critics, who are attempting to frighten them with the ghosts of past failures have nothing constructively Christian to suggest in the place of the present plans and efforts which they condemn. Therefore these men are quietly saying "we seem to be making progress in destroying evils and building up righteousness, so, now altogether! Heave Ho! Another stone for the wall of Christ's power; another beam in His temple, and let Sanballet rave. We have no time to listen to him."

Forty years ago 80 per cent of American voters voted, according to Simon Michelet of Washington, D. C., president of the Get Out the Vote club. In 1920 and 1924, he shows, only about 50 per cent voted. Women meantime were given the ballot. In Great Britain 76 per cent of the electorate voted at the last parliamentary election and 82 per cent at the election preceding. In Germany 82 per cent of the voters cast their ballots at the recent presidential election. What becomes of the American claim to good citizenship, when one-half the citizens fail to respond to the citizen's prime duty and privilege? Our polyglot population won't explain it; foreign-born voters are found to vote as often as or oftener than native-born citizens. Is it just plain indifference? Or pursuit of pleasure or money-making or what?—*The Continent.*

HAWAII AS A MENACE

BY ERNEST TURNER MASON

May heaven spare this country from any conflict of arms with another power on earth.

I believe that this Nation, giving itself in a true service to God and a beneficent service to humanity as His appointed leader of the world, can be spared from any such calamity.

But also I believe that if danger does exist, its starting point is across the Pacific. No one who properly observes the signs of the times but must feel assured that Asia is to be reconstructed in a political sense, and that out of the reconstructed Asia may rise some power with a world ambition for conquest.

To dismiss such a danger as non-existent is the part of folly, the kind of folly which has prompted and has even invited great national disasters in other ages.

Without any willingness to be a prophet of evil or to croak unnecessary warnings, and certainly with no antagonism to Japan, let me call the attention of THE CHRISTIAN STATESMAN'S readers to one of the most extraordinary things which has ever been permitted in all the time of recorded history. Our territory of Hawaii is the citadel which stands between the home of the United States and Asia.

And yet we have allowed Asiatics to take actual possession of Hawaii. It is true that the territory belongs to the United States; it is governed by the United States; its laws and its legal customs are determined by the United States. But of its population less than one-sixth of the total is in any possible personal sympathy with or has natural allegiance to our Government. All told there are only 34,000 white people in the islands exclusive of the Portuguese;

and these whites are American, British, German and Russian with the Americans predominating. If you add to these 34,000 the 21,000 native Hawaiians who may be assumed to have an affection and a loyalty toward our Government, we get a total of only 55,000 men, women and children.

There are 125,000 Japanese in the islands with 24,000 Chinese, with 6,000 Koreans, and 8,000 of Asiatic and Hawaiian mixed blood. It is clear that if Japan should desire to take the Hawaiian Islands as a base from which to make war upon the United States, she is already in practical possession by means of an army of her people which could overthrow our Government within the islands.

Talk about the Trojan horse! It was a poor little feeble plaything compared with the Japanese invasion of America by the way of the Hawaiian Islands.

We excluded the Japanese from the main land; and they take possession of the islands which guard the main land.

I do not expect to see Japan make war upon the United States; but that is no reason why we should invite her to do so by our reckless disregard of our own safety. I do not expect a burglar to enter my house tonight; but that is no reason why I should leave the door unlocked and advertise to the world that a lot of valuable possessions are lying on the library table waiting for the first taker. My poor habitation might be passed by a thousand burglars under ordinary circumstances; but if I offer inducement, the burglar may be led to give attention to me instead of looking elsewhere. That is exactly what we are doing towards Japan in the case of Hawaii. She has a submarine now which can cross the Pacific and return in one voyage. She has seventeen airplane factories which are building day and night. Holding possession of the islands by means of her

population as she could easily do, our territory becomes her best preliminary starting point.

One may be no alarmist and still have fears in such a case as this.

THE REDS ARE TEACHING MURDER

The prospect of a civil war in China gives another warning to our own country and the other nations against the murderous propaganda stimulated by the Russian Reds.

It has been discovered that the Chinese uprising was in accord with the teachings of a communistic student body financed by the Russian Soviet. In letters, postmarked in Germany but really incited from Moscow, the patriotic societies of the young Chinese were urged to assassinate foreigners and to set up communistic rule.

Under such teaching, if it could be made effective, China would become a shambles as Russia has been; and in China's massacre of self, Russia and Japan would find their opportunity.

Unhappily, it is not understood by other nations that the sole purpose of such teaching is only antagonistic to the nation in which the propaganda is spread. Even in the United States our people seem insensible to the fact that the doctrines of the Russian Reds, secretly circulated in America in the name of a larger liberty for the people, are really to destroy our people in order that imported anarchy may rule.

How many more lessons will our prosperous and free American people need before they shall resolutely turn upon the teachers of murder and give them to understand that there is no room in the United States for the doctrines and the teachers that come from the Russian Reds?

The Unfinished Task of Protestantism^{*}

PROTESTANTISM has been defined as revived Christianity.

CHRISTIANITY is the Divine Mystery of Redemption revealed.

The Scriptures of the Old and New Testaments record the historical events and the authoritative pronouncements whereby it has pleased God to unfold His Great Mystery.

Of these Scriptures it may be said, what can not be said of any other writings, that they were produced by the inspiration of the Holy Spirit. They constitute the authoritative Source Book from which all our knowledge of the Divine Mystery is derived.

The term Mystery, frequently used in Scripture to designate God's purpose of redemption, does not mean something hard to be understood, but something that can not be known at all until it is revealed. God alone can make known His eternal purpose. The Scriptures therefore must ever be regarded as the one authoritative medium through which God speaks to men. This is the keynote of Protestantism. On the banner of those princes with whom the name originated were inscribed the words, "VERBUM DOMINI MANET ÆTERNUM." This was their answer to the absolutism of the Roman hierarchy which places tradition, the acts of councils, and the decrees of popes on a level with the Scriptures. It has ever been the distinguishing characteristic of Protestantism. And because His Mystery was completely revealed when Christ died, and rose from the grave, and ascended to the throne of the universe, and because He has nothing more to communicate since

the completion of the New Testament Canon, this Protestant formula never needs to be revised.

Papal absolutism, perversion of doctrine, corruption of worship, and ignorance of the Bible, were outstanding features of the Middle Ages. Christendom resembled the valley of dry bones of Ezekiel's vision. The task of Protestantism was to prophesy over the dry bones of a spiritually dead church, and to the four winds that they might come and impart new life. As in the prophet's vision, so it was in reformation history; there was a great earthquake, a mighty spiritual commotion, the breathing of spiritual life into dead souls, so that they stood upon their feet an exceeding great army.

The first part of this task was exceedingly well done. It consisted in the reorganizing of the Christian Church by bringing it back to the Apostolic standard. Thoroughly Biblical statements of the great truths exhibiting the way of life for individual souls were promulgated. This task was so well done that no serious effort has since been made either to undo or to improve upon their work.

But those Protestants of the sixteenth century left one very important part of their task unfinished, and their successors have never carried it through to completion. It is this unfinished task to which our attention is now directed.

Since there are Protestants in name who have ceased to protest, and who are proposing counterfeit Protestant programs, it seems necessary to state briefly what our present task is not.

First, it does not consist in a radical revision of the creed. No creed should

^{*}This paper was read before the Pittsburgh Presbyterian Ministerial Association May 25, 1925.

be considered so sacred that its revision would be regarded as sacrilegious. But to propose an assembly for the purpose of revising evangelical creeds so as to harmonize them with the so-called New Theology would be a move in the direction of paganism. There are not very many who are yet ready for such rashness.

Second, it does not consist in the revision of the statement of our Rule of Faith and Life. Attacks are made today upon all religions of authority, that is, religions which acknowledge the authority either of a Council, a pope or a Book. After pulverizing the Roman Catholic doctrine of authority, critics next begin to bombard Protestantism, and they display more vigor and venom in opposing the authority of the Bible than they do in opposing the absolutism of the pope. They contend that if the principle of Protestantism is carried out to its logical conclusion we will protest against all external authority in matters of religion. This sort of logic however has for its major premiss the denial of the supernatural element in Christianity. But since Protestantism has for its major premiss the supernatural origin of Christianity, and as its minor premiss the dictum that the Scriptures record the unfolding of this great Divine Mystery, the most illogical thing Protestants could possibly do would be to reject the authority of the record or in any manner or degree impair its reliability. Moreover, the suggestion that the logical outcome of Protestantism would be the rejection of the authority of the Book is simply a suggestion that our principle leads to suicide, and Protestantism is too optimistic and too sure of its ground to commit suicide.

Third, something may be said in behalf of the effort to define more clearly the relation between human reason and the authority of Scripture, but this is

not the task to which reference is here made. I am well satisfied with the statement that the function of reason is the investigation of the evidence that the Scriptures are the Word of God, and the interpretation of that Word. In civil affairs every citizen should exercise himself both to learn what code of law is authoritative in his sphere of activity, and to know just what the law means. So it is in the government of God.

This preliminary discussion prepares the way for a positive statement of our present task. Accepting, at least formally, the authority of the Scriptures, Protestants have failed to grasp its great teachings concerning the Kingdom of Jesus Christ. Our present task is to obtain a correct, adequate, Biblical concept of that Kingdom and to adopt a definite Kingdom program.

Protestants certainly hold Biblical views of the personal, spiritual aspects of the Kingdom; this discussion refers exclusively to its outward aspect, and especially its relation to the world.

It may shock some people to be told that Potestantism has no well defined Kingdom doctrine, and consequently no well wrought out program for the establishment of the Kingdom. Doubtless many will answer in the words of the Confession of Faith, that "The visible church * * * is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." But that idea was borrowed from the Roman Catholics. It originated with Augustine, and, as a writer in the May issue of the *Atlantic Monthly* says, it sowed the seed of corruption. It is not necessary to point out its devastating influence in the Roman Catholic church; it is enough to show the damage it has wrought in Protestantism.

The first evil effect of this idea is, that it narrows the field of Christian activity. If the Church is the King-

dom all that we need to do to advance that Kingdom is to add to its membership. On this theory a minister of the gospel has done his whole duty when he has built up his congregation. He owes nothing to the State, and all the good the State derives from Christianity is a mere by-product.

The second evil effect is that it leaves Protestantism in a divided, discordant, and often belligerent condition. We have no one great objective in the attainment of which we are united; no supreme, overmastering purpose, no goal for the gaining of which we all strive together.

The third evil effect is that it has obscured the vision of the Protestant hosts concerning the real glories of Christ our King. We have lost sight of one chief purpose of the Scriptures. That purpose is the reclaiming of this fallen world, with those divine institutions which are absolutely necessary for the welfare of humanity. If Protestants would give more attention to the great problem to be solved in saving the world, as that problem is most graphically set before us in Old Testament history, and less attention to the barren issues that engage the minds of the critics today, there would be less confusion in our ranks, and greater attainments made in the dethronement of iniquity.

The fourth evil effect is that it puts the Church in an entirely false position in its relation to the cause of Christ. While it is not the Kingdom, it sustains a most intimate and vital relation to the Kingdom. It is the army of the Kingdom, commissioned to subdue this rebellious world, with all its institutions, to Jesus Christ the reigning King.

The fifth evil effect is that it has made it impossible for Protestants to have a real Kingdom program. Such a program is necessary if we are to hold our own, and still more necessary if we are to make further attainments.

The Roman Catholics have a definite Kingdom doctrine which they support by a definite Kingdom program. If we are wise we will not allow ourselves to be deceived as to what that program contemplates. It is nothing short of the dominion of the world, with the pope supreme over both Church and State. And they have never modified that program. This is the real anti-Christian element in Catholicism. And we had best not become too moderate in our attitude toward the papacy. Their definite Kingdom program which aims to make the pope lord of all, has a driving force which gives them a great advantage over Protestants.

Premillenarians have a definite Kingdom doctrine and program, which gives them a power, and an influence which carries many away when in times of great world commotion they think they see signs of the immediate appearing of Jesus Christ. If united Protestantism had a program with any thing like the driving force of either the program of the Roman Catholics or the Premillenarians there would be fewer desertions from our ranks.

Mormonism has its definite Kingdom doctrine and program which give it a tremendous power in the Government of the United States. They are able to halt any movement for placing the question of polygamy under the administration of the general government, and a few years ago they were able to halt the proceedings of the United States Senate for two hours while the glories of Mormonism were discussed.

It seems strange that heretics, and semi-heretics and near-heretics all have definite Kingdom doctrines and programs, while we who claim to be most loyal to the Scriptures and to Jesus Christ are defective at this most important point.

This is all the more strange when we

remember what a splendid start Protestantism had in this realm of truth. Of Premillenarians Calvin said, "Their fiction is too puerile to require or deserve refutation." He held that "Christ has been inaugurated in the government of heaven and earth, that He has actually entered upon the administration of the power committed to Him, and that He will continue in it till He descends to judgment."

Those of us who acknowledge our Scottish ancestry are proud to say with the historian D'Aubigne, that in Scotland it was "to Christ as King that Christian thought was especially attached." And in voicing their protest against the absolutism of the Stewart dynasty, they gave utterance to that most significant slogan, "LET KING JESUS REIGN, AND LET ALL HIS ENEMIES BE SCATTERED."

Why then is there so little in our Theologies on the Kingdom? The special works dealing with the Kingdom problem are sufficiently numerous, but most of them are of little value. But the great works on Systematic Theology have little to say on this crowning doctrine of the Christian system. As fairly representative of the general course followed by theologians let us take Dr. A. H. Strong, who in his Systematic Theology, gives sixty-three pages to the discussion of Christ's priestly office, and only a page and a half to the kingly. Two notable exceptions however should be named. Dr. Milton Valentine, a Lutheran divine, gives fifteen pages of his work on Christian Theology to the kingly office, and Dr. A. A. Hodge, in his "Popular Lectures on Theological Themes" gives seventy-six. Both these men occupy the same position as is maintained in this paper.

This discussion may be brought to a fitting close by stating briefly the advantages to be derived from the

fomulation of a more complete Kingdom doctrine and program.

First, it will result in the proper use of abused and neglected portions of Scripture. Much of the trouble the critics are causing in their misuse of the Old Testament will be avoided as soon as those Scriptures are studied as setting forth most graphically the awful condition into which the world was plunged by rebellion against Jehovah the King, and as presenting the first acts in the great drama of redemption.

Second, it will go far to correct wrong conceptions of the Scriptures, such as those advanced by Premillenarians. Is it any wonder that many Protestants turn to that theory when they have failed to find in Protestant creeds anything definite and satisfying on this matter?

Third, it will give increased power to Protestantism. Even the Jews have more power in certain spheres of life than Protestantism has. And the Roman Catholics have vastly more. Who ever hears of Jewish rabbis and Roman Catholic priests being ridiculed by insulting caricatures thrown upon the screens in motion picture exhibitions? But Protestants allow themselves to be thus insulted almost without protest.

Fourth, it will give Protestants a great principle on which they can all unite, and thus rise above the divisions and strifes by which they are so generally characterized.

Fifth, it will give us the grandest and most inspiring of all goals for which to strive, namely, the subjugation of the nations and governments of the world to the scepter of THE KING. It will awake anew the message of that vast volume of predictive prophecy, the very existence of which is now by many either ignored or denied, which foretells the triumph of the gospel of the Kingdom when the kindoms of this world have become

the Kingdom of our Lord and of His Christ.

Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

This, the true Protestant principle, will never be given adequate expression until civil governments acknowledge and obey Jesus Christ as Ruler of nations.

R. C. W.

LOYAL PROTESTANTS

We are living in momentous days. Events of vital importance to the religious life of the world are developing every day. Loud-mouthed and notoriety-seeking orators are elbowing each other in their spectacular rush to secure first place on the platform to denounce the Bible story of creation. Blind leaders of the blind, overcome with egotism, are taking their misguided followers from the old paths the Saints of God have trod for centuries and are leaving them floundering in the morass of pious atheism. The Anglo-Catholic party in the Church of England is endeavoring to undo the work of the Reformation and to reintroduce the error and corruption discarded in the Sixteenth Century. The pope is calling a great council this year, the first for over half a century. Tremendous issues will be at stake. Protestants must unite to maintain their blood-bought heritage. Many know the value of the Word of God. To them it is a lamp unto their feet and a light unto their paths and above all it makes them wise—wise even unto salvation.

Below we continue the list of such faithful Protestants:

Mrs. E. E. Brown, Akron, O.
E. E. Brown, Akron, O.

Ida May Hamblin, McMinnville, Ore.
Alice M. Tyler, Wilkes Barre, Pa.
L. I. Schreffler, Tamaqua, Pa.
U. G. Miller, Dormont, Pa.
Mrs. Nancy M. Miller, Dormont, Pa.
Miss M. E. Himmelsbaugh, Altoona, Pa.
Rev. Roy Brumbaugh, Coatesville, Pa.
Mrs. William Craig, Scranton, Pa.
John D. Zagelmeier, Hastings, Mich.
Mrs. John D. Zagelmeier, Hastings, Mich.
Jean Craig, Scranton, Pa.
Margaret Ralston, Scranton, Pa.
Douglas F. Craig, Scranton, Pa.
William Craig, Scranton, Pa.
James Ralston, Scranton, Pa.
A. H. Growe, Danville, Pa.
James L. McKee, Pittsburgh, Pa.
S. A. Moore, Conway, Pa.
Herbert G. Gates, Kittanning, Pa.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

*This is a Christian nation.
This is a Protestant Christian nation.
Its ideals and its institutions—its laws and its customs are Protestant.
I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.*

Special Correspondence from Mormondom

Teaching the Birds to Sing

[Information direct from Salt Lake City, Utah.]

It is an old, old story that Psaphon, a character in ancient Libya, caused his slaves to capture a lot of talking birds and to teach them one sentence: "Psaphon is a great god."

Loosed back among their fellows these birds uttered but one cry, and flocks of their feathered kind caught the words and repeated them.

All through the villages, and on the forest paths, the ignorant peasantry heard the cry and believed that it was a message of truth.

So Psaphon was worshipped as a god.

That is about the way the Mormon prophet has attained to his throne of power. His original predecessor in the prophetic office taught a few human birds to sing, "Joseph is a prophet", and the birds have kept on singing until hundreds of thousands of people believe—with no other proof than that of reiteration.

If this latter point be questioned, let me make a challenging declaration. The present Mormon president, prophet, seer and revelator to all the world, is Heber J. Grant. He possesses no power of prophesy. He has never made a notable prediction that has ever been fulfilled. He does not even possess any considerable ability of human prognosis. Many of his business affairs go all askew. And he is one of the last persons that competent business men or social leaders would ever choose for an adviser. And yet the birds keep on singing, that the Mormon president is a prophet of God; and masses of people, without making inquiry and perhaps without the men-

tal power to make rational inquiry, go on believing.

In the most complete sense, that is what Mormonism is made of. Assumption.

So far has the fallacious method gone that now it is the usual habit of Mormon leaders and followers to exterminate a fact by denying its existence. Thus, they disprove all the proof of fraud and falsehood.

And it is a community habit to establish as a fact any falsehood by persistent iteration of it as a truth.

This fiction of divine authority vested in the Mormon prophet is made respectable even to the minds of non-Mormons. The psychology of the case is this. All right-minded people respect sincerity; and therefore the mass of Gentiles in Utah give a full respect and sometimes an undue respect to the sincerity or the assumed sincerity of the Mormon masses. And all right thinking people approve the virtues of industry and thrift and sobriety; and in thus giving approval, the person, who does not possess fine powers of discrimination, is very likely to give approval to the institution whose members show these qualities—forgetful of the fact that it is the integrity of some of the individuals in the Mormon church who make the church and its vicious leadership appear to be respectable, and not the institution and its prophets that make the integrity of the followers. And all Americans are prone to give proper consideration to the rights of religious freedom in this country. And so there is in Utah particularly a disinclination to expose the

ridiculous claims of the Mormon hierarchs.

I have often asked young Mormons to give some real logical reason for the assertion that the president of their church is a prophet appointed by Omnipotence to impart law for the government of this world.

And in no case was there even a rational answer.

I have watched four presidents of the Mormon church, and not one of them has uttered anything beyond the common place, except the present occupant of the Mormon throne, and he ceases to become common place only when he becomes inordinately foolish and vain.

And yet the young Mormon goes on testifying that he knows the Mormon president is the prophet of God—and he knows it by no other evidence than the fact that the singing birds have constantly cried their single tune through now three generations of Mormonism. That is all the evidence there is. Iteration.

And by the same means any error could have been foisted upon the human race.

There are plenty of Gentiles here who are quite willing to accord full measure of praise and appreciation to all that the Mormon people have ever done to redeem a wilderness, but they object to the assumption that Mormons are the only ones who ever made a pioneer work. Every frontier has been conquered by the same kind of heroism, but yet the Mormon youth are so taught that they believe that the only folk who ever made a glorious pilgrimage and a mighty fight for faith are the Mormons. They assume that the nation owes to them a special debt of gratitude because they made this particular wilderness to blossom as a rose. One would not withhold one atom of deserved praise for the splendor of the pioneer achievement in

Utah; but the folk who stormed the crags of the Sierras, the folk who met savage man and savage nature in Kentucky, the folk who landed on bleak New England shores; all did the same sort of thing. But this exclusive claim of superior heroism is woven into the young Mormon's mind as a part of the faith which he must avow. In a similar way he is taught that his people are persecuted for righteousness sake; and this idea becomes a part of the fabric. And he is told that divine authority and wisdom are vested in the prophet of the church; and he grows to believe this, not because he sees any evidences of authority or wisdom but because he sees an almost super-human power (often brutal in its character) exercised by the occupant of the prophetic church; and he mistakes the power for the right.

If this whole issue did not involve community welfare; if there were no social values that are jeopardized among the Mormon people; if Mormonism were not a treason to the Government and a blasphemy in its religion; if there were no demoralizing teaching of and occasional practice of polygamy; if all these things together did not make a tragedy, this whole situation would be so absurd as to come under the annihilating ridicule and laughter of mankind. There never was anything quite like it. Mormonism in its power now consists of a cold, greedy, ignorant assumption of divine authority on the part of the prophet; and an acceptance of that claim by a mass of people too fanatical or too fearful to make proper investigation—plus an enforced respect upon the mass of non-Mormon political and financial allies who are within the range of Mormon intrigue.

Except for its element of tragic possibility in social consequences, the whole thing would make a most entertaining comic opera.

Exchanging Squalor for Comfort

BY GEORGE S. DOBSON

THE CHRISTIAN STATESMAN is usually in the vanguard in its suggestion of reform measures. Any worthy social reform is a part of the general program of The National Reform Association to establish Kingdom conditions. With a nation submitted to the rule of our Lord the King, there is no reason why we should not have social justice and, with that social justice, a greater degree of comfort and contentment than any other people has ever enjoyed.

I lay emphasis upon the point of the foregoing paragraph because so many people have been communicating with me concerning the articles which have appeared in THE CHRISTIAN STATESMAN from time to time in favor of better housing conditions. I read an editorial on this subject some years ago in THE CHRISTIAN STATESMAN and have been making some studies and some observations ever since.

It appears that the attention of social students, engineers, architects, and patriotic capitalists is being more and more enlisted in this cause.

One of my friends asked me to tell him what I would do if I desired to help the overcrowded masses in the big cities into a more wholesome state of housing. And I ventured to outline, rather crudely, a suggestion which he asked me to put into print.

It is this: If I had the capital and desired to devote it to this purpose, I should first obtain the service of one of the experts who has shown himself entirely unafraid of revolutionary proceeding in architecture and engineering. Under his guidance I should select a tract of ground in the heart of a large city, fully or partially equipped by old style buildings. The reason for thus locating would be to give to

future occupants of houses ready access to their places of employment. The older and more ramshackle the buildings, the better for my purpose, because the less the price to be paid for the ground—although high priced ground might be used quite profitably. The tract would have to be sufficient in area to accommodate buildings which would hold one thousand family apartments, ranging from three to five rooms each, exclusive of bath and closets. Under the direction of a qualified architect, I am quite sure that light and air could be furnished to each apartment in a great quadrangle with an interior space or court, with ample and safe playgrounds for children, and for trees and shrubbery and even flowers; so that the occupants might get some of the blessings of nature in addition to the artificial advantage of comfortable housing. Under plans already made and put into execution for some of the rich and benevolent and yet practical men, these apartments, with every luxury of comfort, can be provided at a cost not to exceed eleven or twelve dollars per room per month; and they can be made to pay interest of four per cent net on the investment, after providing for taxes, repairs, insurance and depreciation.

What a blessing it would be to see a whole section of malodorous, unsightly, disease-breeding and vice-nourishing nests torn out of the congested part of some of our industrial cities to make way for a little bit of paradise translated to earth!

What a joy it would be to people of good aspiration and of some refinement of soul—workers who perform service for the world—to find that they could enter into an abode of decency,

along with other decent people; to raise their families in physical comfort and moral security without having to deny to themselves everything else which is requisite to comfortable living in order to pay rent. The workingman, whether he be a manual toiler or a white-collar man, can afford to pay from \$36 to \$60 rent for a good home within easy reach of his work. And in the midst of surroundings such as I have suggested, he becomes at once a contented pillar of the state.

There are three reasons why some of our philanthropic men ought to engage in this work:

The first is that they owe this much to their fellow human creatures. This wealth in our country has been gained in part by an increment beyond the effort of the individual who holds the wealth. He owes something in return. He owes it to God and humanity.

A second reason is that good housing makes for good and safe citizenship. And the man of wealth ought to be interested in a safe and sane citizenship. An unsafe and an insane citizenship might make a condition under which he would no longer be a man of wealth.

And the third reason is that the investment can be made to pay in dollars and cents.

These three reasons ought to be conclusive, for they would afford to him a lasting and profitable satisfaction.

I have spoken solely of a housing plan within the congested area of a large industrial city. This would be my choice, because it is a simpler proposition and it more quickly realizes a benefit to the masses than some of the more ornate and expensive projects, which are being undertaken in various parts of the country by people of wealth and humanitarianism. Some of these are buying vast tracts of farm land adjacent to large cities and are there building model towns, embracing all the features which I have suggested

for the limited area within a city. For one who has abundant means, and who can command the extension of tramway or railway facilities to any selected section, this latter may be far more attractive than the proposal for a model block in the heart of a city. All the conditions of satisfaction will be gained in the case of one of these larger projects, if intelligence and zeal be given to the undertaking.

But what is most immediately needed is good housing in the thickly populated sections of our great cities, where today the thousands and even the millions fester in a growing despair. There must be a quick remedy for the evil which this situation is propagating.

I thank THE CHRISTIAN STATESMAN for having been a leader, if not the leader, in urging this upon the attention of our rich and philanthropic citizenship.

THE JOYOUS UPLIFT

In recent seasons there has been a growing accession of religious interest in the summer conference.

More and more the studious and reverent leaders are gathering into retreat and summer assembly for conference. At the seashore, in the mountains, and in the forests—everywhere throughout the land the people are learning that they can combine recuperation of body with uplift of soul.

It is one of the sweetest of pleasures to be in the midst of natural glory—to view the majesty of the sea, to commune with the silences of the forest, to be inspired by the sublimity of the mountains—all of God's handiwork; and at the same time to confer reverently with one's fellows on the divinity of God's word to man and the nations of men.

A summer vacation without religious conference is wasteful of opportunity.

EDITORIAL

GETTING THE TAXES RIGHT

Two years ago THE CHRISTIAN STATESMAN urged that the Congress accept Secretary Mellon's recommendation for a reduction of surtaxes in the making of the then new revenue bill.

But demagoguery won a partial triumph, and the bill was fashioned to hold unduly high surtaxes, under the claim that the country would make more revenue by piling the burdens upon the rich and cutting down the burden upon the small income. Just as predicted by Mr. Mellon, and just as held by THE CHRISTIAN STATESMAN, the policy of lower surtaxes is now demonstrated to be the necessary and helpful one.

Even Senator Couzens of Michigan, who was a leader in the fight against the Mellon recommendations, is now ready to advocate reduction of surtaxes upon large incomes.

We may expect a new policy with the coming in of the new Congress. It may be practicable to take off all income tax from those whose net is not above \$5,000; and it may be practicable to reduce the surtaxes to 25% of all net income above \$500,000. In this way we shall relieve the small producer of a burden which he ought not to carry, and we shall stimulate the large producer to extend his business for the benefit of the country.

With such a policy in force, unless there shall be a collapse of productive industry or a calamitous necessity for new levies because of world threat of war, the country will raise sufficient revenues for its operating expenses, including interest on the public debt and provision for the sinking fund; and its returns from its European debtors

may be utilized solely to reduce the principal of our outstanding bonds.

It is better late than never to apply the principles of sound finance. We have lost two years; but it is gratifying to note that even the opposing forces are at least convinced that the Mellon policy in finance was the right policy. THE CHRISTIAN STATESMAN advocated it even before it was proposed from Washington and we are doubly glad to see a vindication in events and a conversion of former antagonists.

The country's finances are on a sound basis and we shall expect to see continuous reduction of the public debt while at the same time there is a reduction in the burden of the taxes.

TO COMPEL COMPLIANCE

The Council of Ambassadors of the Entente Allies has presented its demand upon Germany for a fulfillment of the provisions in the Versailles Treaty relating to German disarmament. The Council records thirteen violations.

The note is sharply resented in Germany; and counter arguments and explanations are offered in abundance.

But we fail to see any effectiveness in the replies.

Robbed of all the mystifying or confusing tales, the fact remains that Germany is still in a state of such readiness that she could promptly equip herself for another war. That she has no such intention at present is no doubt true, but her lack of intention to misuse her facilities does not change the fact that she pledged her word in the treaty and that the word has not been fulfilled.

The note of the allied ambassadors points out very clearly that German industrial plants formerly used in the production of munitions beyond any rivalry by the rest of the world, still retain their facilities for producing war machines and munitions. The ambassadors insist that such parts of industrial plants must be dismantled in consonance with the treaty. Also they insist that the security police, a semi-military organization, shall be reduced to the stipulated number of men.

The note of warning and demand is unmistakable in its declaration that the security police could be turned over night into military force, and that good faith requires that its members shall be kept down to the maximum permitted by the treaty.

We do not find in this requirement any cruel or unfair imposition on the German people. On the contrary, the fulfillment of this demand is properly in the interest of the masses of that republic. Just so long as any of the needed industrial energies are given to the maintenance of potential power for war, just so long are the people unduly burdened by their own governmental or economic policy. Germany needs all her energies of man power, and she needs all her industrial equipment, and she needs all her capital, to be engaged in productive and painful occupation; so that she may sustain herself, rehabilitate her international commerce, and pay her obligations at home and abroad. Every true friend of Germany must commend the demand of the ambassadors and approve the purpose of that demand. Nothing could be gained for the German people by any evasion of this treaty provision. The worst enemy of the German people and the German republic, is that pretended friend and apologist who attempts to keep her industries in a state of ready preparation to engage in the making of war machines and war munitions.

YALE AND A REUNION

We look to our educated men to lead public thought to public and private righteousness.

And sometimes we look in vain.

In June, 1925, it was proposed to hold the reunion of the Yale Class of '75 at Montreal, because the classmates wanted a wine dinner and they desired to be where free drinking was allowed.

In one sense the men were patriotic—for they proposed to be regardful of the laws of their own country; but that is a sadly limited view to take of this great issue. As patriotic citizens they ought to heed their country's laws and their country's sentiments even when they are abroad, thereby showing a dignified respect toward home institutions. It is true that when one is traveling in another country he must not disobey the laws of that country even if such laws are in opposition to the statutes of his own land. But this is not such a case. There is no law in Canada which compels men to drink; it only permits them to do so up to a certain limit, if they are inclined to use intoxicating liquors.

So in the high sense these gentlemen were insulting the sentiment of their own country as well as flouting its statutes. In plain words they said: "We intend to celebrate our anniversary by the use of liquor; and if the constitution of our own country forbids, we shall take flight to another country, for our carouse."

The tendency of this example is totally evil. Tens of thousands of others, not Yale graduates, will cross the line to get their drinks on the Canadian side; and hundreds of thousands of others, who are unable to make the journey or who are disinclined to such finesse, will be encouraged to do their drinking on this side of the line. The episode arises out of a misconception. The spokesman for the Yale Class of '75 seems to assume that it is

only wrong to drink because the law of this country forbids; and that drinking is both moral and respectable and safe if one is in a country where there is no such inhibition. The use of intoxicating liquors is an evil of itself—not made so by law but so pronounced by the constitution and laws of this country in accordance with natural facts.

And Yale '75 would honor their Alma Mater, and respect their country, and enhance their own reputation and character if they would hold their reunion at New Haven, and hold it Dry.

THE OREGON CASE

The Right and Duty to Teach Religion in the Public Schools Still Remains

On June 1, 1925, the supreme court of the United States upheld the courts of Oregon in declaring unconstitutional the statute of that state which requires all children to attend public schools.

This Oregon law was intended to do away with the parochial schools. There was some sound American reasoning behind the desire. The people of Oregon felt that in many cases children tutored under the parochial school systems were not developed into competent American citizenship with a supreme earthly civil allegiance given to the state and the nation. The law makers sought to correct a growing evil by this drastic measure. But the courts of Oregon decided that the law was a violation of the constitution and that local decision has been sustained in a very careful opinion handed down by the federal supreme court.

We cannot find fault with the reasoning of the supreme tribunal. Under our system of government the final word has been spoken. It behooves all good citizens to respect the decision.

But there is an eminent issue of fact not settled by constitution and

court decision. Why the parochial school? Why any system of denominational schools? In the case of the Catholic church, one can readily understand its desire to give to its children that special kind of instruction which impels them, all through later life, to give an allegiance to their church which is likely to supersede, in case of any conflict, their allegiance to this government. But there are some very worthy bodies of people who conduct schools in behalf of their own denominations, because they feel that the state has no right to take a certain responsibility of educating the young; and still others who feel that the state has such right but it neglects its duty in not giving adequate religious instruction.

Here is a very grave matter for school authorities to consider; for legislators to ponder; for the voters to act upon. In theory the Oregon legislators were right. It is the accepted prerogative of the state to provide education for the youth; it is the accepted right of the state to pass and enforce a compulsory school law. If the state can force every child into some kind of school—and the decision of the supreme court does not question this point—then the state is under a full responsibility as to the character of the teaching which is imparted. Its sole tenable ground is that it requires its children to be educated in order that they may be better citizens. And it departs from its own ground when it withholds any of the essentials which can make for better citizenship. The moment it withholds religious teaching from the children in the schools it is vitiating its whole argument in behalf of state schools.

And it is in double danger when it drives out of the public school those children whose parents insist upon a religious training as a part of proper education, and when it leaves in its

public schools to be educated to a dangerous competency only those children whose parents have a less vital regard for religion as an essential part of educational equipment.

These points are extraneous to the decision in the Oregon case, but they ought to be forced upon public attention every time any issue of law or objection is raised concerning our public school system. The free education accorded in America is a triumph of human devotion to a rightful end; but it departs from the original theory, and departs dangerously, when that education, bestowed at such great cost, is merely to make intelligence without the guiding authority of religion.

Therefore, while the supreme court has settled one point of human law, it has left the higher right and duty of the state still unchanged.

TESTING BEFORE THE PEOPLE

Vice President Charles Gates Dawes has carried his cause to the people. Instead of trying to reform by direct means the "unregenerate Senate," which refuses to be reformed; he proposes to make campaign in the states which are to elect senators within the next three years and urge upon the people that they send to Washington such men as can be securely pledged to change the senate rules so that the majority can limit the talk of the minority.

This is the straightforward and the best approved American way of effectuating reform. If the voters really want a cloture rule over the senate of the United States, the voters can bring about such a condition before the Dawes present term of office shall expire. There is a contingent in the Senate which joins in the demand for a change even though it does not care

to be lectured by the Vice President from his seat of appointed silence in the chamber. And if to this contingent can be added a dozen more of the same view, we shall have a change in the senate rules.

But we are not quite sure that the people want any such revolution, when they come to consider seriously the effects which may be involved. As stated in a previous article upon this question, the senate has become in one sense the representative body of our national legislature. It is the one place where the view of the people can be heard, regardless of any oligarchy which may be in momentary power in our Government. Over in the house there is no such thing as full and free debate. A committee on rules controls the calendar and the disposition of time; and any representative can be silenced both as to the measures which he proposes or the remarks which he would like to make in behalf of his view of public business, whenever that committee on rules shall choose to utilize its power of suppression. But in the senate with no such authority existent in any oligarchical group, and with no power in the chair to limit debate, any question which a senator may desire to present in behalf of the people of the country is certain to get a hearing.

So the argument is not all upon one side. It may be that public business has been delayed and seriously delayed at times by senate filibusters. But also it may be just as true that many a mighty issue has been dragged into the light because of the unrestricted debate which is permitted under present senate rules and lack of rules.

Mr. Dawes has a large task before him and he proceeds to the performance of that task in a proper way. He carries the case to the people, and he must make his case good if he would win popular approval.

DEBTS OF HONOR

Italy does not desire to fund her debt to the United States. France also is in some difficulty. Neither one of these countries suggests a repudiation; but both insist upon an indefinite deliberation before any terms shall be fixed as to dates and amounts of payments.

Both of these countries are in a tremulous condition of finance. France has much more gold than she had before the war; but also she has less gold in proportion to her outstanding paper and her international obligations. And Italy has absolutely less gold than she had before the war, with a much larger paper currency in circulation, and with a debt the very interest upon which burdens her taxpayers to their full strength.

But as in the case of England, which has funded, and Belgium which has taken steps to fund her indebtedness to the United States; both France and Italy must soon come to an understanding. Our country has been patient and will continue to be patient. No impossibility will be required. President Coolidge and Secretary Mellon both understand that a nation can only pay to the limit of her strength, and that an exaction which deprives her of her necessary industrial capital would only answer the demand of today at the cost of tomorrow and a succession of tomorrows.

The consideration which our Government shows is one solely of good will. It is not the result of any threat or accusation. It is evinced because of a statesmanlike understanding of the great international case. But some of our friends abroad misapprehend the kind of argument which is helpful in their emergency. From the archives of the past they have dug up statistics about repudiated state debts in this country and are citing these things as an excuse for their own derelictions.

Quite recently there was circulated through Europe, and from Europe sent to this country, an assumed record showing that certain states of the Union repudiated their bonds issued before and during the Civil War and refused to make payment to foreign holders who are precluded by our Constitution from getting any redress through our Federal tribunals. It is a poor argument and it really prejudices the case of our European debtors. In most instances where such state bonds have been repudiated, there was fraud in the issue, and the speculator who procured the bonds took his chance on having a debt of dishonor in its own turn dishonored.

The money advanced by the United States to our European allies during the War became in the highest sense a debt of honor. At the very moment when our Government was lending money to Italy and France and the other needy nations of the Entente Allies, the Treasury Department was appealing to every man, woman and child in this country to lend the last available dollar to our own Government. In plain words, we were borrowing in order that we might lend. As our Government must pay those bonds one hundred cents on the dollar; so it is entitled by every obligation of honor to receive principal and interest upon its loans made to Europe. We did not advance the money as a speculation nor for any gain as an investment. It was a loan between friends, extended by the one which had the power to the one which had the need.

And while this administration is not likely to impose any harsh or impracticable conditions; the country is looking to this administration to insist that the debts by our European friends shall be funded and that provision shall be made for proper payment in reasonable time and upon reasonable terms.

GOD'S KINGDOM PROGRAM

While it is true that the Scriptures speak of the mysteries of the Kingdom, they also state that these mysteries have been revealed, and that it is given to some to know them. While there are many deep things involved in these mysteries which none of us can fathom, it is possible for us to grasp those great practical truths which we must know if we succeed in getting together in carrying out a definite, practical, Kingdom program. If our Kingdom program is to be properly constructed, we must find out the purpose and plan of God concerning His Kingdom on this earth. And that means that we must know something of God's own Kingdom program.

It is generally believed by theists that, since God is an intelligent Being, He has a plan which He is operating, according to which He is accomplishing His purpose concerning the world. It may seem to the superficial observer that the world is headed toward chaos and final destruction rather than toward some grand divinely appointed goal.

"Yet I doubt not through the ages
one unceasing purpose runs,
And the thoughts of men are widened
with the process of the suns."

There are sound and profound reasons why this unceasing purpose should be studied as a Kingdom program, according to which God is unfolding and working out His plan for dethroning Satan and suppressing the rebellion against His authority. Since the Scriptures contain the record of those events, and of those prophetic utterances, whereby God has chosen to make known his plan and purpose, and since this unfolding process exhibits the greatest drama of the ages, it is our supreme privilege, and should be our supreme purpose, to learn at least the outstand-

ing features of God's Kingdom program. Let us see what we can do in this field of Biblical study, looking to the Holy Spirit for guidance.

All people who believe in a personal, transcendent God are in the habit of speaking of Him as "THE SUPREME BEING." And it is in this form that civil governments sometimes acknowledge His authority. Even while men are making such acknowledgments however, it is realized as a sad fact that there is rebellion against God's authority. It is implied in such acknowledgments that men, not only as individuals but also as nations and governments, should submit to Him. But it is a manifest fact that the world with its various institutions is in a state of rebellion against the throne of God.

To understand God's Kingdom program it is necessary first of all to understand that His ultimate purpose is to suppress this rebellion and to bring all things into subjection to His own authority. This is the goal which will some day be reached. This is involved in the very first gracious announcement made to our race after our rebellion was begun, and it is the governing thought in all the Scriptures.

One of God's principal and most successful methods of teaching is by way of object lessons. He originated this method in the infancy of our race, and it has ever proved to be superior to almost all other methods. One of the first lessons the human family needed to learn was the fact that judgment will follow upon the heels of disobedience. The flood was the first great object lesson to enforce this truth. It is no part of our purpose to prove that there was a flood, and that the record given us in the Bible is reliable. If students of science will turn aside for a little from materialistic and agnostic methods of investigation, and give some attention to real facts, they will find sufficient proof near at hand

to settle this issue in favor of the Biblical record.

But the important fact now to be considered is the fact that Jehovah the King, who, the Scriptures teach us, is to be identified with Jesus, was the Executive by whom the sentence of destruction was carried into effect, and that it was the death penalty for sin.

It is not necessary to enumerate all the great events that are recorded in Biblical and secular history, which exhibit the destruction of nations. The truth to be grasped is that all such events, as they are exhibited and explained in the Scriptures, constitute important parts of God's Kingdom program, and are essential acts in the great drama by which God is accomplishing His all-embracing purpose. Every time the Bible gives an account of the overthrow of a nation, and every time a prophet foretells such an event, it is made plain that it was the penalty for national sin. And this fact certainly furnishes the key to the interpretation of similar events, whenever and wherever they occur. This is the first number on God's Kingdom program. And it is a number that is often repeated. It is one of the ways whereby the divine Kingdom is advanced. Our race is very slow to learn the most rudimentary of all lessons in political science. All history, as to certain of its outstanding features, may be summed up in the proverb, "Righteousness exalteth a nation; but sin is a reproach to any people."

Following the historical unfolding of God's plan in chronological order, the next outstanding feature of His program is the presentation of an object lesson exhibiting the Kingdom itself. This was done by the formation of a nation and the constitution of a civil government which can be studied as a model of the Kingdom. This nation was to be composed of citizens separated from the world, and conse-

crated to the Lord. The government was constituted and erected on principles of righteousness. Its fundamental law contained an explicit acknowledgment of the divine Authority in national life. Its code of laws was permeated through and through with righteous principles. This object lesson was exhibited in connection with a great work of national redemption from bondage in Egypt, which illustrates the redemption of the world from the tyranny of sin and satan. The destruction of Egypt was one more illustration of the doom of nations that refuse to submit to God. The conquest of Canaan is an illustration of the conquest of the world, whereby it is brought into subjection to Jesus Christ, and the destruction of the seven nations of that land is an additional illustration of the fate of nations that go on in sin until they commit a capital crime, the penalty of which is national death. If Bible students would study the Scriptures with a view to the discovery of the great features of God's Kingdom program, as those features are exhibited in Old Testament records, they would be lifted above that realm of strife in which the religious world now dwells. As a result they would learn how to interpret the acts of God today by which He is still unfolding His Kingdom purpose and program. And as another result they might be led to adopt and carry out some definite purpose and plan in harmony with the program of God.

Attention has already been called to the fact that in connection with other features of the divine program the idea of redemption was symbolically exhibited. But it was necessary that redemption itself should be accomplished by One who was able for such a stupendous task. None but the omnipotent Jehovah Himself, the Mediatorial King of the universe, was equal to this undertaking. The drama of re-

demption is the heart, the soul, the climax of God's Kingdom program in that it provides a righteous basis for human society to rest upon. The death of Christ on the cross was the most wonderful, and the most beneficent of all the mighty deeds He performed while He tabernacled in the flesh. It saved the world from the doom that had been hanging over it ever since the fall of Adam. For thousands of years events had been moving toward Calvary and the tragedy of the cross. Much of the preceding history of the world recorded preliminary acts in the drama of redemption.

But the crowning feature of God's Kingdom program was the enthronement of the crucified and resurrected King. And His enthronement as the world's King, the King of every human being, and the King of every nation, was His reward for yielding up His life to redeem the world. This is the keynote of the song of the universal choir whose entrancing music is faintly heard as we read John's wonderful apocalyptic: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory and blessing." The multitude of His blessings procured by His cross and dispensed from His throne are waiting to be bestowed upon nations that submit to His scepter.

Another feature of God's Kingdom program stands out with great prominence in the Scriptures, and that is the Great Commission to all His loyal subjects to promote His cause on the earth. The features of this commission which should be emphasized all indicate that the Kingdom idea is to be made prominent. Christ made it plain that He came to establish the Divine Kingdom. He urged repentance because the Kingdom was at hand. He told His disciples that "this gospel of the Kingdom must be preached for a witness in all nations." During the forty days between His resurrection and as-

cension, whenever He met with His disciples, He talked to them about the Kingdom. He removed from their minds their old, narrow, Jewish conceptions of it, and gave them a vision that inspired them with zeal for the subjugation of the world to the scepter of Him who has been enthroned as King.

The final feature of God's program is the gift of the Holy Spirit. This was Christ's coronation gift. So far as the record informs us this was the first thing He did after His ascension to the right hand of God. And the primary function of the Spirit is to convict the world of sin, of righteousness and of judgment.

The sum of what is here presented is this: God has a Kingdom program; it has for its goal the subjugation of the world with all its institutions to Jesus Christ; it repeats in all ages the lesson that national destruction is the doom of unrighteous nations; it exhibits in the history of one chosen nation, although imperfectly, what all nations should be in their relation to God; it unfolds the great drama of redemption which has procured for the world a season of gracious forbearance during which the gospel of the Kingdom must be proclaimed; it presents to the world its enthroned King to whom all men and nations should submit; it gives assurance of the efficiency and final success of the Divine program through the effectual working of the Holy Spirit. Christian people should frame their Kingdom programs in harmony with the program of God.

CORRECTION

By mistake in the make-up for the June number, a paragraph was inserted in the department of "Jabez Says", which had previously appeared in the Outlook department of this magazine. It was written by "Jabez", but certainly was not deemed worthy to make two appearances in the magazine.

GOOD NEWS OF THE YOUTH

Anna L. Rose, Dean of the Washington University in the District of Columbia, sent out a questionnaire, the answers to which ought to give some consolation impulse to parental minds.

The young women of that university answered by a large majority that God was a part of their daily life, and that they drew their comfort from a regular reading of the Holy Word.

That is about the best news which has come from any of the recent published surveys concerning the institutions of higher learning. Mostly the announcements have been of a gloomy character, and the newspapers have taken pains to parade the sad facts or the assumed facts as an indication that youth is toppling over the abyss.

Against all the stories of sin and folly; we are glad to give the truth concerning the Washington University, in the belief that it more nearly represents the attitude and aspiration of the youthhood of America.

Washington University is a co-educational institution; it is in the midst of all the horror of these days; it is not any more free from the temptations of pleasure and fashion than others; and if the majority of its young women are given to pious observances and to a dependence upon the Lord and His Holy Word for their sustenance, we may take some hope that is now or is soon to be the usual state of mind and spirit of the young people of the colleges.

By the way, one family newspaper—perhaps many others—which published this story from the Washington university placed over it an extraordinary and misleading headline to the effect that the girls of the Washington University admitted that they liked amusements which were a bit “off color.” In reality the story did not justify

such heading; only a few of the unsigned papers returned to the Dean gave any such intimation. A great majority of the girls were proud to avow over their own signatures their belief in God and the inspiration of His Word. And out of this supplementary incident comes a suggestion that perhaps the newspapers are more responsible for the decadence of youth than heretofore has been the belief. If they can distort a story like that of the Washington University, perhaps they are doing other things equally untrustworthy and harmful to lead youthhood into the thought that the fashion of the age requires dissoluteness.

A GOOD END TO A GOOD LIFE

Thomas R. Marshall, former Vice President of the United States, died at Washington on the first day of June, 1925. He was reclining in his bed holding the Bible open in his hands when God's messenger called him.

It was a noble end to a good life. Of all the men in public place whom we have observed in Washington, Thomas R. Marshall was the most unaffectedly and outspokenly religious. Doubtless he was no more devout than many other of the strong Christian leaders who adorn exalted station by their character and their teachings. But he brought his Christianity constantly into evidence. He was a most entertaining after-dinner speaker; he lectured probably in every state in the union from lyceum and chautauqua platforms; and always in political addresses and in his talks to popular assemblies he breathed such a spirit of reverence to God, such sublime faith in the Lord Jesus Christ, such assurance of the saving power of the gospel, as to lead hundreds of thousands into reverential mood. He demonstrated that a man may have all the ardor of the politician, all the repartee of the good

debater, all the wit of the entertainer; and still be a humble follower of the Lord. He quoted from the Bible more than from all other books.

COSTLY PORK BARREL

The latest form of the pork barrel at Washington is the appropriation from the National Treasury to aid in road making through the several states.

President Coolidge made a strong fight against the excess of this project, but he was overridden in the Congress.

In a public address in the latter part of May, 1925, the President returned to his attack. He refused to be stayed by the overwhelming vote against him in the Senate last December. He points out that the people are "kidding" themselves into a supposition that they become enriched in the various states by Federal appropriation for roads; when, in reality, they are burdening themselves with enormous debt of local character and of necessity saddling themselves with the burden of every dollar appropriated from the Federal Treasury.

The building of roads is a most desirable thing; but it can run into a madness. And that is our present danger. Local taxation has been multiplied, in general by two and in some special instances by three or four, within the past ten years. States, counties, and boroughs are issuing bonds to the full limit of their legal right in order to effect local improvements. Some of the money is wasted. And when Congress appropriates seventy-five millions to aid in the building of roads in the various states upon conditions that each commonwealth shall appropriate as much for any special road project as it receives from the Federal Government, in addition to the other state outlay for highways; the temptation is to rush on with heedless extravagance.

The people of the United States are paying too much in taxes at the present time. Excessive outlay of public money leads to wastefulness; and therefore the taxpayer does not receive a full return for his money. There is such a thing as a physical public improvement which does not improve the condition of the citizen. We can build in public works too fast, just exactly as an individual could increase his personal expenditures at a rate which would be ruinous.

That old idea of a pork barrel dies hard. There is a silly notion that money procured from the Federal Treasury for any locality is just that much gain. In point of fact every dollar paid out by the National Treasury must first be put in from the pockets of the people. And it is a double burden, since, for every dollar thus extracted, at least one other dollar must come from the pockets of the taxpayer to justify the Federal grant.

We hope President Coolidge will batter at the doors of Congress next December with his determination that all forms of pork barrel appropriation shall be brought to an end.

A PRESAGE OF ILL

Japan has built a submarine which can make a journey from Yokohama to San Francisco and return without taking on any additional stores of provision or fuel.

What for?

Such a vessel can have no commercial use. She cannot be an agent of peace, for peaceful purpose does not need to travel through the silent depths of the ocean. No distortion of diplomacy can make her appear as an expression of friendly purpose toward the world. Therefore, the very existence of such a vessel is a presage of ill.

The same rule ought to be applied

to nations as is applied by the police when they arrest a suspicious character. If he have burglar tools on his person it is assumed that he intends to commit burglary.

When Japan builds a submarine capable of crossing the Pacific and return in one trip, she is building for offense and not defense. She needs no such powerful underseas boat to guard her own shores any more than a householder needs to carry a kit of burglar tools to open his own front door.

It is easy for the intelligent mind to grasp the difference between a justified preparation for defense and an unjustified preparation for offense. And without any argument it must be perfectly clear that such a submarine as Japan has just completed is for other purpose than to guard the shore line of the Japanese Empire.

Japan takes serious umbrage at our naval maneuvers within our own waters at Hawaii. Far more reasonable would be the taking of offense by the rest of the world against the construction of Japan's super submarine.

ARROGANT UNREASON

J. T. Scopes was on trial in June, 1925, for teaching evolution in the Tennessee schools, in defiance of the law of the state. Here is a typical statement taken from the newspaper plea of the lawyer for the defense: "Every standard work on science accepts evolution."

Now, that is an assertion tremendous in words but absolutely meaningless so far as proof goes.

Every standard work on science might be induced to accept the Einstein theory; but the entire acceptance might be an error.

This is the flaw in the arrogant argument of the evolutionists; they accept

a thing and they call their acceptance the proof of its truth. Of all the vicious traveling in a vicious circle, this is the most complete. Evolution never has been proved; and if the acceptances were doubled and quadrupled the acceptances could not make the proof.

These self-satisfied people put the cart before the horse. Proof ought to precede acceptance and impel it. Acceptance should not precede proof and compel its own recognition as a substitute.

GOOD TIDINGS FROM HON. CLINTON N. HOWARD

A recent communication from Hon. Clinton N. Howard brings tidings of unusual interest and importance. First of all it tells us that he has so completely recovered from the injury received some months ago at Mt. Ranier that he is able to give full time to his platform work, speaking from one to three times each Sabbath, and as many times through the week as can be arranged for. For this we are profoundly grateful to God.

The reception given Mr. Howard and his peace message wherever he goes across the continent and along the Pacific coast is highly gratifying. He is in this work not merely because he is opposed to war as a great physical and moral evil, but because he is a believer in the Rulership of Jesus Christ, and that the way to peace is by national submission to Jesus Christ, the Prince of Peace. To advocate world peace on this lofty platform is something of an achievement. To deliver this message in such a manner as to win the applause of vast multitudes is a far greater achievement. And for these achievements by Mr. Howard we cease not to give thanks.

Prejudice and Censorship

By R. Y. RUSSELL

America boasts of freedom, free speech, and liberty, but how many of our people are versed in true freedom of thought and action even?

It is natural to boast of all these things, for it is those who are the least versed in the good things of life that do the most talking.

The people who have taken a thoughtful view of things, as they are, readily come to the clear view of things as they should be.

Innate prejudices that are imbibed by the human family govern the lives of most people; and it is only by rubbing up against the world, and getting a thump that astonishes us, that we learn what is what.

It only takes an experience that causes us to stop and think that shows what is working the trouble with us. The other fellow is not very bad, or much different from us, after all. It was our own vileness that caused us to shun and disdain the other person, sect or nation.

The other fellow was just as honest in his undertaking, as were we in ours. What was for his interest was contrary to what was for our own, but it will all come out right, when we have thought about it and gotten rid of the prejudice that stood in the way at first.

I was only setting myself up to be my brother's censor. I thought it my duty to help him do different, when I was not his boss. He had the same right to his way that I had to mine.

But where is the real trouble? It is in this. We are all children of the Great King—the God of creation. We

all have the equal right and bounden duty to go to Him and get our orders. If we had done that, our way would have been plain, from the first; but we did not understand that.

Now that we have come to understand that fact, let us abide by that rule of life. It may demand lots of thought and require a deal of study, on our part; for it will depend upon how many prejudices have been nurtured and how determined we are to censor the doings of other people about us.

Each individual who has gone on in the world to advanced age, will need to put up a fight with self in proportion to the days we have lived in opposition to the Golden Rule. It is not easy to make over a life in a few days. Ordinarily a man's life is not set in a way that it will be easy to stop and turn directly about face and travel in the opposite direction.

Perhaps it will not be necessary to do this. The Lord and Master will be satisfied if we start in to correct what is wrong by the slow, daily education.

We have only one prominent example of a man who was called upon to change his view of life without a moment's warning. Saul of Tarsus was that man. He was going on in his career of persecution, and was struck down in his path by a "light above the brightness of the sun."

Paul was astonished above measure, and he readily divined what was the cause of his being unhorsed. He "was then obedient to the heavenly vision." Can we hear by the "still, small voice," and correct our lives without severer lessons? We have a chance. "The

Lord is plenteous in mercy." "He remembers that we are dust."

Can we come to Him who is called Christ and learn of Him, and by that process get rid of our prejudices and become a liberal soul, instead of a censor? If so, we can be happy and be a help to the world.

The world needs people who are without prejudice, and can allow people to talk freely of what is in their heart, without censorship.

We are all children of one human family. No child has a right to domineer over another. If we can come to one another and deal with each other in a way that the Father has marked out, we can accomplish wonders. It is not our Father's way to force and coerce anyone.

"Let everyone be persuaded in his own mind." Those who come to the Truth and obey its dictates are the ones who can lead.

If we view the world from the standpoint of men, we are apt to view it with complacency. If we view it from the position of a righteous God, there is "none that doeth good. No, not one."

What is to be done, allowing this to be a fact?

There is only one thing to do. Our God has told us that "Except ye repent and become converted, ye shall perish." Sin has separated us from a pure and just God. He has told us of the remedy He has furnished. We have no alternative. He is the Supreme Ruler and the First Cause. What He says is adamant.

"If any man stumbles over this stone, he will be broken. If this stone falls upon him, he will be ground to powder."—Matthew 21:44.

A word to the wise should be sufficient. But many will not stop to consider the truth, and more will not have it brought to their attention, that they might have an opportunity.

Our own community is on the same footing as the other environments hereabouts. There is so much of worldliness and struggle after worldly attainments that we shall go on manufacturing all sorts of sinners, just the same as from the first.

The Lord of Glory said the world would go right on marrying and being given in marriage until the end of this age. Then there will be a change for the better. Just how this change will come about, it is not easy to determine. But that it will come "as a thief in the night," we may all be sure; for He has said it.

"If any man will hear, he shall live." It is plain to be seen that this life does not refer to the temporal life. God lives eternally. He wants all who will to become His true children to enjoy the same life—an eternal existence. It will be a free gift. No one is entitled to it from natural goodness and Godlike qualities. We are sons of earth. He desires to adopt us and make us spiritual. He alone has the power.

If we can humble ourselves enough to come to Him and accept such a rich inheritance, He will gladly receive us. If not, it will be to our everlasting regret. In the end, "Every knee shall bow and every tongue confess to the glory of God."—Romans 14:11.

Until one becomes spiritual, he cannot help others to the spiritual spheres. He only knows of the benefit when he experiences them in his own life. Hence there is no other safe ground to stand upon. We are likely to lend our influence to the undoing of our brothers, if we are not well "rooted and grounded in the truth" ourselves.

The one problem of the world, since time began, is the problem of exchange—the parting of carnality for spirituality. "The carnal mind is at enmity with God." Sinfulness and purity cannot have fellowship.

The God of the universe is a God of love. His love is boundless. He loves His creation. But He cannot endure the least sin. Sin must be atoned for. Hence He died for His subjects. This is the same story that has been on the lips of the children of men for these thousands of years.

Faith has come to our rescue and revealed the fact. We have only to discover a least particle of faith in our make-up to have this truth borne in upon our minds with an overpowering force.

"The secrets of the Lord are with those who fear Him." He sent His Son down here to make the story plain. We do well to hearken unto it.

If we once get the right thread to this story, we shall not desire any other remedy for our redemption. It is simple and easy, and all that can be desired. If our temper is childlike, we shall readily understand it. To understand this, is to be let into the secrets of a lost and restored world.

If the parents can learn it and teach it to their children, we shall soon begin to manufacture saints instead of criminals in our land. The home is where life is started. The start is the secret to the after life.

Education or wealth will not bring the right condition of life. It must be something more vital. "Out of the heart are the issues of life." Also, "Man believeth with the heart unto righteousness, and with the mouth confession is made unto salvation."

"Only believe," said the Master of men.

BEGIN AT THE FIRST HOUR

Within a short period several young persons have committed the awful sin of self-destruction, leaving behind letters or diaries which reveal their progress toward the final act.

It may be useless to talk to youth which is treading its path of peril, but it is certainly worth while to talk to maturity.

Young people become dizzy in the mad whirl of pleasure seeking. They feel that they can no more get out of that whirl than a poor little chip can guide itself out of a maelstrom. Only a stronger hand than self can effect the rescue.

Undisciplined youth is to be pitied more than blamed, and youth cannot discipline itself. The whole responsibility for this rests with the adult.

Not long ago we asked a talented family doctor how soon the training of a child should begin. And he answered, "When it is one hour old."

It may be too late when neglectful parents see that the lack of early discipline threatens disaster to the youthful life. Not even strong parental love, not all the wisdom and energy then to be given, may be sufficient to bring back the wandering boy or girl to the paths of rectitude and safety. When one reads the diaries of a girl who shot herself rather than to have her participation in joy rides with others known to her fiancé; and when one reads the journal of a brilliant young man who was warned by a physician that he had an incurable case of diabetes, and who then plunged into the maddest of dissipation in order to make his short life a merry one; the conclusion is irresistible that these young people do not receive training, beginning with the first hour of their lives nor even with the tenth year.

We rail a good deal about undisciplined youth; and our real complaint should be against undisciplined maturity. It is too ignorant or too indolent to begin the training at the right time and with a sufficient prayerful inspiration.

MRS. SHEPARD'S LETTER

It is most enlightening here in the South to note how emphatic the Mormon elders are in their defense of prohibition and how they continually claim that the Church of Jesus Christ of Latter Day Saints (Mormon) has always stood for total abstinence. Yet this same church is "in bad" today in Utah. The legislature, four-fifths of whom were Mormons, passed a horse-racing bill legalizing this business; they killed a bill strengthening the prohibition bill and voted down the child-labor bill amendment. It is generally conceded to be the most corrupt legislature in years in Utah. Four legislators, all Mormons, gave their solemn pledge to the Woman's Christian Temperance Union, in writing, that they favored the strengthening of the prohibition amendment and yet all voted against the bill. The W. C. T. U. wrote hundreds of letters asking the support of the Drys for these four men and all were elected. What can you expect from such men who disregard their oath?

The Attorney-General of Utah wrote the state corresponding secretary of the W. C. T. U. that prohibition was a fake and a failure and when he was about to be appointed as the head of dry enforcement and in charge of the liquor ware house, his letter was published by the secretary and also her reply asking him for any possible statistics. The two letters were published far and wide and he was defeated for the position. He said "all the women of Utah were 'home brewing' ". When we realize that the great majority of the women of Utah are Mormons, it looks rather bad for the church that says "it is Dry and has always been Dry."

We are now conducting a campaign in Arkansas and the people here have

had very little information on the subject, so our messages seem to be rather illuminating. We have found a very much admired judge in one county to be a Mormon, and he has a large political following. Also one state senator's wife is a Mormon and she, too, wields some power. In one city a Boy Scout master is a Mormon. We find the Mormon elders everywhere holding meetings in country school houses and in a few cases in evangelical churches. In their last statistical report of the growth of the Mormon church, the prophet, Heber J. Grant, says that the greatest increase has been made in the southern states. They work largely through the poorest and most ignorant, going into factory sections and among the mountain whites. What a pity that these lowly ones of God's children have not been won to evangelical Christianity!—*Lulu Loveland Shepard.*

During the period from the beginning of July 1924 to February 1925, there were 189,602 alien immigrants admitted to the United States. For the same period there were debarred from admission, 16,649 applicants in the following classes: mental or physical defectives; victims of insanity, epilepsy, loathsome or dangerous contagious diseases; persons likely to become public charges; children under sixteen years of age unaccompanied by parents or parent; persons (over sixteen years of age) unable to read; contract laborers; immoral classes; aliens excluded under provision of Chinese exclusion act; persons barred under person and limit act of 1921, as extended; persons without proper visa under immigration act of 1924; others not classified in Government record issued by the Department of Labor.

The Kingdom of God

[The *Atlantic Monthly* for May contains an article of more than ordinary interest, under the above title, from the pen of Ernst Jonson. Some of the most striking passages are here given with editorial comments.]

"When British misgovernment stirred the American people to cast away their ancestral restraints, they quite naturally fell under the spell of the smart opinion of the time. There is about the Declaration of Independence, with its blending of quixotic democracy and Epicureanism, something that appeals to honest but simple minds. However, when thinking men saw whereto democracy was leading the people, they sought to check its sway.

Thus, while the Declaration of Independence sought in its visionary idealism to make the world safe for democracy, the Constitution aimed to make democracy safe for the world by imposing salutary restraints upon majority rule. Nothing is more striking in the debates of the Convention than the distrust of its members—with few exceptions—of unrestricted majority rule, or rule by direct popular legislation. The framers of the Constitution had learned their lesson in the anarchy that had followed the War of Independence!

* * * * *

"However, the Constitution did not realize the intentions of its authors. To-day we are subject to all the ills of democracy which the founders foresaw and sought to avoid. They did not extract the root of the evil. They did not refute the paganism of the Declaration of Independence; they merely sought to restrain it. They forgot that it is written: 'The wisdom of this world is foolishness with God.' 'For other foundation can no man lay than that is laid, which is Jesus Christ'.

* * * * *

"In all times the real power of govern-

ment has been in the hands of men of vision, in the hands of men who have seen that this universe is something more than what on the surface it appears to be, who have seen that in this universe there lies hidden, under the visible, tangible surface, an unseen intangible core, and that in the far deeps of that core is man's life rooted. In that man whose eye is not focused on the surface, but who looks through it, sees into the deeps—in him the creative power, dormant, potential in all men, becomes actual, stirring. By such evident actual presence of the power of God in man are civilizations created; without that power manifest by some, civilizations decline and fall into ruin. These in whom, by their own free initiation, the creative power is manifested, be their estate ever so humble, their natural gifts ever so insignificant, are properly our leading men; these are our governors and supreme lawgivers, the guides of the drifting host, which follow them as by an irrevocable decree.

"Whatever we have of civilization is their work, theirs alone. If progress was made, they made it. If spiritual facts were discerned, they discerned them. If justice and order were put in place of insolence and chaos, they wrought the change. Never is progress achieved by the masses, never by any organized procedure whatsoever. Creation ever remains the task of the individual, be he working by himself or with others; as a creator he is ever working free, detached, not under the spell of the crowd. Always there has been, always there will be, an underlying inert population to till the soil and to husband its produce."

(It is worth while to pause here for a moment and consider the mission, the place and the power of the individual who is here described as working by the very power of God, even when his activities are carried on in co-operation with others. It is the few, even in a reform organization, in whom this creative power of God is manifested).

"Paul writes to the Romans: 'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.' Such was the view of government held by the founders of the Christian civilization. The governing nucleus of the State and of the Church was the brotherhood of those who had freely chosen to participate in the divine life. In this sense did they regard Church and State as divine institutions, established to make the eternal verities actual in this temporal world. This brotherhood of creative thinkers is the Kingdom of God which Jesus preached, and the preaching and achieving of which was to be the foremost concern of all his disciples. But this eternal fact requires to be visibly manifested in the instituted State. 'Except a man be born again, he can not see the kingdom of God.' In attaining the Kingdom man enters upon a new life; he then ceases to be a mere automaton, a mere spectator, for then he begins to participate in the creation of human destiny.

"The life in the Kingdom is not merely a higher degree of the same kind of life as that of the multitude; it is a life of a radically different kind. It is not a life of passive participation in a mechanically determined world. It is a life in which freedom circumvents destiny, a life of infinite possibilities. To Jesus the Kingdom of God was not a thing to be realized in the distant future, but it was to be achieved here and now, for he said: 'Verily I say unto you, That there be some of them that stand here, which shall not

taste of death, till they have seen the kingdom of God come with power.' 'My kingdom is not of this world,' Jesus declares. 'And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.' This doctrine remained the dominant note of Christian teaching till Augustine identified the Kingdom of God with the instituted Church, and thereby sowed the seed of corruption."

Without quoting further from Mr. Jonson's article, we wish to call special attention to some of its striking features. It may shock some people to be told that the Church is not the Kingdom, and that this idea has been the cause of much evil. But Mr. Jonson is absolutely correct. This identification of the Church with the Kingdom is largely responsible for the evils of the Roman Catholic hierarchy. But it is also responsible for much of the inefficiency of Protestantism. If the visible church is the Kingdom all that needs to be done to build up the Kingdom is to add to the membership of the church. We are under no obligation to strive for the realization of the Kingdom in the civil sphere. Our author is quite within the bounds of truth when he speaks of the men of vision as the real rulers of the world. The thought that Christianity is the regnant religion, and that Christians are already enthroned with Christ and are now reigning with Him, pervades the entire New Testament. Our author says that "Any earnest man, looking out upon the welter of today's problems, must realize that the jingling and rumbling which calls itself government is in fact the absence of government." Above all the din, and roar, and tumult of the people, sits Jesus enthroned, and His people are already sitting with

Him in heavenly places, exercising kingly power, and controlling the world's destiny. This is not done according to the ordinary laws of cause and effect, as they operate in the material world, or even in the social and political world, but according to the spiritual principles of the Kingdom which are called into exercise by these men of vision who can and do co-operate with God. While agreeing for the most part with the positions taken by the writer of this very remarkable article, there are a few points on which a word of caution should be spoken. We observe that in the closing paragraphs in which he unfolds his view as to the method whereby the men of vision, whom he so admirably describes as exerting creative power in the realm of the State, there is a tendency toward a certain type of mysticism which too closely identifies the human agent with God or Jesus Christ. It is true, as he maintains, that all efficient activity on the part of Christian people, whether functioning as citizens in the State or elsewhere, is by reason of co-operation with Jesus Christ, described by Paul as Christ living and working in them. But there is danger of carrying this idea to the extreme of religious fanaticism. When human beings are carried away by enthusiasm, and begin to imagine themselves in some superior sense the incarnation of Jesus Christ and that all they say and do is really said and done by Christ Himself, they at once cease to be the efficient representatives of Christ the King, and become egotistical advocates of their own superior attainments. Mr. Jonson however, stops short of this extreme idea, but it is well for reformers as well as other religious workers, to be on their guard. But it is well also to note the fact that the chief danger of our times does not lie in that direction. There is so little of the spirit of co-operation with

Christ in our day, that we hail with pleasure the appearance of an article in such a magazine as the *Atlantic Monthly*, in which this idea is made prominent.—R. C. W.

A HISTORIC COMPACT VIOLATED

News columns of Monday, June 8, broadcasted the fact that the Attorney-General, C. C. Crabbe of Ohio, had refused to carry out the instructions of the Governor to carry the Bryan Farm case to the State Supreme Court, that the constitutionality of the act of the legislature, in accepting the gift of the Bryan Farm, could be settled. The reason given was that there are no grounds of appeal.

The gist of this case is that Mr. Bryan left a farm of 600 acres near Yellow Springs, to the State, with the proviso in the will that there should never be permitted any religious service upon the property. Three legislatures accepted it and three Governors vetoed their acts. Under the impetus of the quarrel between the present Democratic Governor and a Republican legislature it seems to have become an item of party loyalty to do everything the Governor objects to and nothing he desires, so the legislature passed this act over his veto.

If now it be true, as the Attorney-General states, that there is no ground of appeal, the State of Ohio must take her place with Germany as a body politic that regards its compacts as scraps of paper.

Any intelligent layman, he need not be a lawyer, who reads the charter of the Northwest Territory, established by Congress, in 1787, and often referred to as "The Ordinance of 1787," will at once see that something has gone wrong in the Governmental machinery of this great State.

In that historic document we read,

"It is hereby ordained by the authority aforesaid (i. e. congress) that the following articles of compact between the original states and the people and states in the said territory shall forever remain unalterable, unless by common consent".

"Article I. No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship, or religious sentiments, in the said Territory."

"Article III. Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education, shall forever be encouraged."

In this latter sentence it is generally recognized that religious worship is included among the "means of education". The State of Ohio was erected on his compact and is morally and we believe legally bound by its provisions. Here then is the case. Mr. Bryan, for some reason, it matters not why, had an antipathy to all religion. While in everything else a good citizen he was an irreligious man. While he owned and controlled that property, this compact allowed him the freedom to worship or not to worship as he saw fit. But it gave him no power to forever segregate this portion of the territory of the Northwest, from the provisions of this compact. It would also seem that when the legislature of the State of Ohio entered into a compact with the executors of this man so to do, it violated this compact between the original states and the Federal Government, and that it breaks this compact for a miserable mess of pottage. If there is no redress in the state's courts, by means of which the citizens can resist this gratuitous insult to every religious citizen in the state, there certainly ought to be. Under the clause of the Compact, which reads, "unless by common consent," there would seem to be a ground of redress in the Federal Courts.

It is a blot upon the state's escutcheon, that it is willing to become a cat-paw in the dead hand of an irreligious citizen, to thwart the purpose of a contract upon which the state itself is built. We predict, with all due respect to the Attorney-General of Ohio, that this case is not yet settled. Some citizen may see fit to contest his personal rights upon this piece of the state's domain and in that way settle the matter aright.—*W. P.*

A MASTERPIECE MASSACRED [*Pacific Christian Advocate*]

Many a gem of literature has been slaughtered for the spoken drama. But where the stage has slain its thousands, the silver screen has slain its tens of thousands. Because of Jewish susceptibilities, it is probable that Shakespeare's immortal "Merchant of Venice" will never be adequately filmed. If it is, Shylock will surely be left out. To avoid wounding the feelings of Roman Catholics, "The Hunchback of Notre Dame" was made to suffer incredible changes. Now in the new screen version of "Riders of the Purple Sage," with Tom Mix as star, there is an example of what the small but highly organized Mormon Church can do when it sets out. The novel by Zane Grey is one of the most powerfully written and popular stories of the West. The scene is located in the extreme southern part of Utah, where the author lived for some time in order to get local color and it gives a pretty accurate picture of the relations between Mormons and Gentiles in that section in 1871. The latter were not welcome in Mormon territory and either by direct action or by indirect ingenuity, their emigration was heartily encouraged. The whole point of the story resides in the conflict of religious ideas. The editor of the *Pacific* recently attended a showing of this film and was interested to observe that not a vestige of reference to Mormonism is left.

CURRENT NOTES AND OPINION

THE SUPREME SOURCE OF AUTHORITY IN GOVERNMENT AND LAW

(*The Christian Union Herald.*)

Dr. J. A. Alexander, in a recent sermon, pointed out the general failure to grasp the fundamental note in Lincoln's immortal Gettysburg address. We ring the changes on "the last full measure of devotion," "that we highly resolve," on "the new birth of freedom," and the vision of "government of the people, by the people, and for the people." But, when have you heard an orator lay emphasis on these brief words, "under God"? What message have you read in which these sacred words are pointed out as the very fundamental note of this immortal address?

Yet it needs only a word of suggestion to convince us that there are no more important words in these few lines so fundamental, so expressive, so far-reaching as these three syllables which have been so long and so generally overlooked. "That this nation, *under God*, shall have a new birth of freedom." Around the circle of the globe these phrases have gone and have been iterated and reiterated until the fundamental idea of democracy has taken possession of all peoples. The outstanding utterance of the great American spokesman during the war was that our highest purpose in entering into the conflict was "that democracy might be made safe for the world." But what statesman or writer of note has emphasized the fact that the great Lincoln recognized that only under God might this nation have a new birth of freedom; only "under

God" can it be "that government of the people, by the people, and for the people, shall not perish from the earth?"

We are persuaded that it was not through mere form that Abraham Lincoln used these words, "under God," in his Gettysburg address. Nor was it merely to round out a sentence and give it an impressive setting that they were inserted. It is in harmony with his deep religious convictions, which grew deeper and deeper as he came near the end.

STATESMAN AND THE BIBLE

(*Philadelphia Bulletin.*)

Death laid his icy hand on Thomas Riley Marshall while the former Vice-President of the United States was reading his Bible, and thereby revealed to the world one powerful influence in the dead statesman's useful life and an unfailing fountain of his lofty thinking.

Statesmen and men of affairs in our times, as in the formative period of the nation, find in the Scriptures that spiritualizing strength and ethical teaching which is the complement of their knowledge acquired in the practical studies and business of secular pursuits. As a rule, they shrink from parading their Bible-reading, and so the public learns of it only through some crisis like the sudden end of Mr. Marshall.

A great statesman like Gladstone may share his major attention with ecclesiastical questions, and bring his scholarship to expound his unshakeable faith in "The Impregnable Rock of Holy Scripture." On the other hand,

Abraham Lincoln is found reading passages from Artemus Ward and other humorists to his Cabinet, but reserving for the sacred privacy of his inner communion the spiritual refreshment that he unfailingly derived from the Bible. Devotion to the Book of books was in keeping with the simple piety of William McKinley. No more earnest advocate of Bible reading as armor for the strenuous life could be named than Theodore Roosevelt, while a shining example among living statesmen is found in Charles Evans Hughes.

EVOLUTION AND THE STATE

[*Tampa Morning Tribune.*]

Editor *The Tribune*: A writer in *The Morning Tribune*, lately, appears to think that our Legislature is composed of a lot of dummies, if they pass the bill forbidding the teaching of Evolution in our public schools. I have not seen the bill, but I presume the Legislature would not forbid the teaching of any truth, that is of so much worth for the public good, that it should deserve a place in our laws. But, if the bill is wisely drawn, it should not prohibit the teaching of Evolution, if Evolution has been proven to be true, and provided also, if so proved, that it is of so much importance to the public as to take the time of the young people, when the curriculum is already crowded with studies of great importance for the welfare of the people.

Suppose Evolution is proven to be true, what advantage to the individual or the public would its teaching secure, as to justify the time spent by the pupil in studying it, or any extra outlay in funds for such a department of study?

It is time to inaugurate such a department, when Evolution has been shown to be true beyond a doubt, and in what form and to what extent, and that the people will be benefited by

such knowledge being disseminated. Take the college of scientists of every class and description, and of every country, and their views and opinions regarding Evolution, and it is evident that the prevalent form of Evolution has not been so proven.

It is not a question between the writers of the Bible and some of the leading scientists of the present day; but the question is; Is Evolution, as taught in some of our colleges and universities, and affirmed by a large number of our scientists, a proven theory, or only a guess; or by some only a wish?—With some everything that seems to be contrary to the teachings of the Scriptures is welcome to them. If true, it must yet be proven beyond a doubt, that it is so, irrespective of our interpretation of the teachings of scripture, as to the origin of the world and what is found in it. If false why load the minds of our young people with a theory that may wreck them for better things?

As the subject now stands, its teaching in the public schools, by public money, would be equivalent to the teaching as a confirmed truth, a theory, based on a doubt.

Darwin is generally recognized as the father of Evolution in its broadest sense; but he, before he died, was in doubt as to the truth of much of his theory, as also of other scientific leaders.

Whatever one may think of the teachings of the Bible it would be disastrous to replace its teachings by any other, that would have no influence, or but little, upon the moral and spiritual uplift of the world that the Bible has produced, and such an uplift, at the present time, is badly needed, and every interest of humanity is crying out for, and is found nowhere else. Let those who repudiate the teachings of the Bible give us something in its place, that can show better results.

Our Legislators are not infallible, and may be over cautious on some subjects that come before them; but caution on a great moral question like this is commendable; for the principle thing in education is not to fill the mind with a knowledge of facts in any department of learning, however useful, or interesting they may be, but to build character; and the increase of youthful criminals in this and other lands calls out that more character building material be inserted into the studies and teaching of our boys and girls, just ready to take their places in the sober and solid interests of their country.

Evolution, even in its most radical form, may serve as a plaything for the super-educated; but what the millions of boys and girls of our country, who are eager to be and do something worth while, need, is an education that will enable them to meet bravely all the moral and spiritual exigencies of life, as well as the social and industrial. In furnishing this force and incentive the Bible has shown itself to be supreme among all agencies that shape the course of life, and fashion the individual soul.—Dr. Silas Cooke.

NOTES ON MORMONISM

[*Pacific Christian Advocate*]

The recent appointment of Mrs. Jeanette Hyde of Salt Lake City as Collector of the Port for the District of Hawaii shows that the Mormon hierarchy is never asleep at the switch when matters of this sort are considered. She can smooth the path of the faithful to and from the Laie temple. Mrs. Hyde carries a well-known Mormon name and has been Republican national committee woman from Utah.

* * * * *

Considering the fairly well-known antipathy existing between Masonry

and Mormonism, it is most surprising to find two columns in recent issues of the Scottish Rite Bulletin published at Washington devoted to panegyrics on education in Utah. Can this be an attempt to conciliate Senator Smoot into receding from his hitherto stubborn attitude of opposition to having a Department of Education established in the President's Cabinet—a move strongly favored by the Scottish Rite?

* * * * *

Generally speaking, the Southeastern third of Idaho is now well Mormonized, most of the one hundred thousand and Mormons in the state being resident in that section. The northern third of the state, with its dominant mining and logging interests, is a distinct domain and will always be non-Mormon. The real battleground is in Southwest Idaho, centering in the Boise Valley. If the Mormonization now evident in the southeastern section should extend also to the southwest, then the state will be controlled effectively from Salt Lake City.

It is greatly to be doubted whether the Protestants of Southwest Idaho have got their eyes open to this important fact. Mormon interest does not call necessarily for the election of "Saints" to the apparently most important offices. They are satisfied if they can control those which have to do with lands and irrigation and thus facilitate colonization. That former Governor Spry of Utah is Commissioner of the General Land Office at Washington is no accident. The real estate transfers in Southeastern Idaho are all one way. The Mormons buy but do not sell. The "Gentiles" sell but do not buy—from Mormons.

The Chinese do 90 per cent. of the retail business in the Phillipines. In keeping with the law of the Islands, books must be kept in English, Spanish or the local dialect.

KEEPING UP THE FIGHT AGAINST LYNCHING

[Federal Council Bulletin.]

The influence of the Churches in furthering the crusade against the lynching evil is illustrated by two recent happenings. The first is a remarkable editorial in the *San Antonio News*, urging the citizens of Texas, in the interest of civic pride, to place their state upon the Federal Council's honor roll of states that have no lynchings in 1925. The editorial is as follows:

"TEXAS MUST BE ON THIS ROLL—Thirty-eight states are on the honor roll kept by the Federal Council of Churches in its crusade against the lynching infamy, as having been free of mob murder during 1924. Three Southern States—Arkansas, Oklahoma and Virginia—are included. The heartening circumstance of the low record for last year—sixteen lynchings were reported—unfortunately is offset by the bad beginning for 1925, four such crimes having occurred in the first two months. If that rate shall continue throughout the year a relapse will have been suffered—a misfortune for its moral effect, as well as upon broader humanitarian grounds.

"How much of the progress achieved last year is attributable to the educational work conducted by newspapers, Churches, Tuskegee Institute, the Interracial Relations Committee and other agencies in the South, and how much is due to the shift in population, of course, cannot be calculated accurately. Without question, however, the persistent denunciation of lynching works its beneficial effects. It is building up slowly, day by day, the public sentiment which must be depended on at last to wipe out this evil. Civic pride to which the Council's honor roll appeals, should be a powerful stimulus in that direction. Texas still has an opportunity to enter clearhanded the

1925 class—a consummation earnestly to be sought."

SOCIETY HAS SENT OUT 815,699,200 TRACTS (New York Times.)

The American Tract Society held its one hundredth annual meeting yesterday at the Marble Collegiate Church. The Rev. Dr. William H. Matthews, General Secretary, reported that it had distributed 815,699,200 pieces of literature, in 178 different languages, at a cost of \$2,750,000. Last year it disseminated 39,000 books and 200,000 tracts. Of the books, 23,500 were in foreign languages and 15,500 in English, while 125,000 tracts were in foreign tongues and 75,000 in English.

In addition, foreign publications were imported from Italy and Hungary in large numbers and distributed here. Songs were sent out in all of the main European and some other tongues.

In the future, Dr. Matthews reported, the society expected to place special emphasis on foreign literature. It will conduct a campaign this year for a \$200,000 centennial fund, to which churches and individuals are asked to contribute. The main needs, with their estimated costs, are: Spanish books, \$15,000; foreign hymnals, in five additional languages, \$15,000; religious books in additional languages, \$10,000; new tracts in English and foreign tongues, \$20,000; a new edition of the Self-Explaining Bible with Notes, \$15,000; endowment of the society's Spanish periodical, \$50,000; publication of a monthly bulletin, \$25,000, and a permanent home, such as a remodeled residence, for which no amount is set.

William Phillips Hall was re-elected President. A dinner in celebration of the centennial, at which the Rev. Dr. S. Parkes Cadman and William Jennings Bryan will speak, will be held on Monday night at the Biltmore.

People and Events

At the "step pyramid," Sakkara, Egypt, has been found the oldest stone building in the world.

Mr. C. William Ramseyer of Iowa says that Congress has enacted 50,060 laws to March 4, 1925.

According to a list of radio stations issued by the Department of Commerce, there are 569 broadcasting stations in the United States.

By transforming the Zuider Zee into a country of 140,000 acres, Holland will provide places for her crowded population to establish new homes.

During 1924, 178,730 passenger automobiles and trucks were exported by the United States. This represented 5.1 per cent. of the total production.

Arab shieks and Bedouin chiefs are the largest buyers of the 50,000 jars of jams, jellies and marmalade made in the girl's industrial schools of the Near East Relief.

The government at Jerusalem has issued a decree that bells, which will be more in keeping with the spirit of the Holy City, must replace all horns on automobiles.

The *Dearborn Independent* reports that there are between 100,000 and 125,000 habitual vagrants in the United States who are able to work, but who refuse to do so.

Lemuel Whitfield Gardner of Washington, N. J., is still wearing for his "Sunday best" a pair of trousers he bought in Easton, Pa., forty-one years ago, when he was on his honeymoon.

A bill is before the legislature of Michigan, which, if made a law, will establish the whipping post as a method of punishment for crime. Delaware is the only State which uses the whipping post.

Help and care, not including the information given to travellers who were able to find their way about with some small assistance, were given to 76,000 cases by the Travelers' Aid Society of New York.

"Cromwell," an unknown play by Balzac, and copied in his mother's handwriting, has been found by Walter S. Hastings of Princeton University. The manuscript was found at the Institute of France in Chantilly.

Bass Lake, popular among fishermen because of its stock of bass, pickerel and pike, is mysteriously disappearing. This lake, which covers 500 acres, was in northwestern Minnesota. The reason for the draining or where the water is going has not been ascertained.

The American organization of the Near East Relief has given out 1,200,000 pieces of clothing. As reported to the American minister by Sir Edward Boyle of Great Britain, "twenty-five per cent. of all refugees were compelled to live under canvas during the past winter."

There are about 700,000 women workers in Pennsylvania. Married women (not including the divorced, separated, or widowed) constitute 100,000 of this number. It is estimated that there are 100,000 little children in this State who do not receive their mother's care.

The largest dam in the world, just completed, on the Blue Nile, is expected to fertilize and irrigate the largest cotton-growing area in the world. It is thought by some that this will mean that Africa can export cotton at a price with which the United States can not compete.

The converting of the very ferocious cannibals, who delighted in roasting their victims alive, has made them too lazy to secure food. Father Joseph Huekes, who has spent four years among them on the Duke of York Islands, says that sometimes they starve rather than exert themselves enough to find food.

Culion, a small island 200 miles south of Manila, has more than 5,000 lepers, only fourteen doctors, twenty-one nurses and eleven French nuns. The appropriation from the Phillipine government is but fourteen cents a day for each leper. Governor-General Leonard Wood is trying to raise \$1,000,000 for work among the lepers.

The first scientist to invent a process for producing synthetic opium will win a \$100,000 prize offered by Herman A. Metz. Mr. Metz believes that by producing synthetic opium at a price low enough, the poppy-growing industries of China and India can be wiped out, and that this would be the best way of attacking drug addiction.

The Roman Catholic Church, in Italy, is conducting a crusade against profanity. Placards are placed on the walls of the cities, telling the people that "Blasphemy soils your mouth and detracts from the forcefulness of your speech" and "When you blaspheme you make yourself ridiculous." The clergy takes part in parades held on anti-blasphemy days.

According to Dr. June E. Downey, of the University of Wyoming, there are more left-handed men than women, although there are fewer women strongly right-handed. As a result of her examination she states that people who use either hand with equal ease are of superior intelligence.

Bert Leopold of Altoona reported to the Associated Knit Underwear Manufacturers that "a decade ago, size 34 was one of the stock sizes in men's underwear, and was most in demand. Today almost none of this size is sold. Most men now wear size 38 or larger, which is equivalent to a general 4-inch chest expansion of men throughout the country and a proportionate development of other portions of the body."

Pray for Revival! A three-days' season of world-wide united intercession has been called for July 2 to 4, with afternoon or evening meetings on the 2nd and 3rd, and all-day meetings on the 4th. God's people are responding. There will be individual or collective prayer in thousands of places. The day of trifling is past. A billion souls are awaiting the Church's awakening. "As soon as Zion travailed, she brought forth her children."—Great Commission Prayer League.

The leaning tower of Pisa is one of the wonders of the world. It is a bell tower in the cathedral of Pisa and is 53 feet in diameter and 180 feet high. There is dispute as to whether the inclination of the tower is a defect or whether it was purposed in the original design. At any rate, it is now leaning more and more, being at present 14 feet out of plumb—a foot of which has been added during the last century. The Italian government has appointed a commission to take measures to anchor the tower and make it secure.

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
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